Evangelical Christendom.

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MONTHLY NOTES.

The all-absorbing subject of the last month has been the strike at the London Docks, which has not only brought about a paralysis of the shipping trade of London, but has brought into unwelcome prominence some of the unsettled problems of the great question of labour and capital. The sympathies of the public have been freely extended to the men, and large supplies from the Australian colonies have strengthened their hands in standing out for what they have at last won—sixpence an hour and a secured minimum of working time. Much credit is due to the Lord Mayor, Mr. Sydney Buxton, M.P., the Bishop of London, and Cardinal Manning, for the efforts they have made to bring about a settlement of the matter in dispute. The Cardinal, not slow to seize the opportunity, has taken a leading part in the work of pacification between employers and employed. He came early to the front, and has remained at his post to the end; while the Bishop of London was late in the field, and left it early in consequence of a misunderstanding as to a compact which it was hoped would have brought the dispute to an end. Representatives of Nonconformist churches have held meetings and expressed sympathy with the men, whose cause they warmly espouse. The general feeling now is one of great satisfaction at the cessation of the strike, and of the misery which it was causing in the homes of the men. Nevertheless, there are not wanting prophets of evil who say that the end of the strike is but the beginning of a conflict between labour and capital, which may have disastrous consequences before the rightful balance of power between the two forces is satisfactorily settled.

The Scotch Episcopal Church has begun to revise its Canons and Communion office. Pending their ratification by a general Synod, the Bishops have addressed a letter to the Presbyters, giving in detail the changes proposed. That which will excite most interest is the alteration of the Prayer of Invocation, in which it was prayed that the Holy Spirit would sanc ify the bread and cup that they

might "become" the body and blood of Christ. This is now altered to a prayer that they may "be" the body and blood of Christ, with an appended clause "that whosoever shall receive the same may be sanctified both in soul and body, and preserved unto everlasting life." This is no doubt a change for the better, as compared with an expression which the bishops own has been "a stumbling-block" and "which experience has shown to be liable to grave misunderstanding;" but the amended form can hardly as yet be accounted scriptural, for our Lord has not told us to pray that the sacramental bread and cup may either "be" or "become" His body and blood. His words assert that they are such. It is to be feared that the figurative sense in which He manifestly intended His words to be taken, is one that sacerdotalism will never be willing to admit; for if His words be so taken, sacerdotalism in one of its most prominent functions falls to the ground.

A newspaper report of an incautious expression about the Virgin Mary, separated from its context, used by Dr. Fulton, an American Protestant lecturer, at Brighton, has afforded the Bishop of Chichester an opportunity of writing to the Rev. J. G. Gregory, who took the chair at the lecture, a severe reproof for countenancing what the Bishop treats as a denial of Scripture teaching as to our Lord's incarnation. Unfortunately Mr. Gregory is away for his holiday, and no answer from him has as yet publicly appeared; but another Brighton clergyman, the Rev. W. T. McCormick, who also received a letter of reproof for having been present, has written in defence to assure his Lordship that he has been misinformed as to the nature of the lecturer's remarks, of whom, he says, "I can assure you he holds with as much tenacity as we do the grand fundamental doctrines that your lordship supposes he has impugned—I never heard a word spoken by him in disparagement of the Virgin Mary, although he did express an opinion against the teaching of the Church of Rome as to her perpetual virginity." It seems a pity that the lecturer should have used language on such a subject at all liable to be misunderstood, and perhaps a greater pity that the Bishop of the Diocese should have so readily misunderstood the language, and have charged three of his clergy with sympathizing with serious fundamental error, which they repudiate as much as the Bishop himself could possibly do.

We have lately had from the mouth of the Bishop of Lincoln an assertion that the great question at issue at present is whether the sacerdotal character of the Christian ministry is or is not of God. The Bishop of Liverpool has also just given, in writing to the *Record*, a definition of what sacerdotalism is. "By sacerdotalism (writes Bishop Ryle), I mean that system of religious teaching which maintains that a clergyman is not merely a minister of God's Word and sacraments, but a sacrificing priest; that the Lord's Supper is not merely a sacrament, but a sacrifice; that the Lord's table is a true altar; that there is a real corporal presence of Christ in some ineffable way in the consecrated bread and wine, and not merely a spiritual presence in the hearts and souls of believing communicants." No intelligent Christian acquainted with his Bible could hesitate for a moment as to whether such a system as this is or is not of God.

We regret that our French contemporary—*Le Christianisme*—takes exception to some of the views expressed by our correspondent in France. We are quite sure that the writer, who for more than thirty years has furnished us from month to month with such interesting letters from Paris, has no intention to do injustice

to any of the churches, or to slight their work in any way; but only desires to give a faithful picture of what is being done for the advancement of the Gospel. If the new and aggressive organization of the Salvation Army seems to our correspondent to be more used of God for evangelistic work than the older and more orthodox churches, we cannot wonder at its occupying a prominent position in the record of what is taking place at present in France for the extension of the Redeemer's kingdom. This, however, is not intended as a slight to the churches, and we hope will not provoke their antipathy. The Salvation Army in our own land has stirred up many Christians who deplore its defects to imitate its zeal. We cannot see why it should not be so amongst the French churches.

Cardinal Newman has discovered a new explanation of St. Paul's prophecy of the man of sin, in 2 Thess. ii. Protestant interpreters, it is well known, are divided between the historical fulfilment as seen in the Papacy, and the priesthood of which it is the head, assuming divine powers and exercising divine functions in the professing Church, and the futurist fulfilment which expects a literal man to claim divine honours in a hereafter-to-be-built temple of God in Jerusalem. But not even the latter of these views satisfies the Cardinal, although it is the one generally accepted by Romanists. He sees the prophecy fulfilled in the statue of Giordano Bruno, recently erected in Rome, of which he says: "I have learned that the enemy of mankind—the lawless one—has been made an object of worship in the holy city, agreeing with the very words of Scripture as used by St. Paul. (2 Thess. ii.)" How a statue set up, not even in a temple, but in a city, to a harmless though crack-brained philosopher who lived 300 years ago can be a fulfilment of the prophecy of the man of sin it is hard to understand. However wild the speculations of Bruno may have been, he was burnt at Rome by the Inquisition in the year A.D. 1600; and his notions of philosophy have long been out of date. His admirers at Rome may perpetuate his memory by erecting his statue; but how does this fulfil 2 Thess. ii.?

Our readers will find in another column a very interesting sketch of the life and work of the late lamented Professor Christlieb which has been kindly forwarded to us by Count Andrew Bernstorff. It fully recognizes the advantage which Dr. Christlieb gained by his residing in England at the time when the remarkable revival of 1859 was beginning to open the eyes of Christians to the importance of evangelizing the masses, and was teaching them to look for the power of the Holy Spirit to bless the Word, even though not spoken by ordained ministers. This led to the establishment in Germany of a similar system of evangelization, in which Dr. Christlieb took deep interest, and of which he may be considered to have been to no small extent the originator. There should be much prayer that a work hitherto so blessed may not be permitted to fail or flag through the loss which it has sustained in Professor Christlieb's death.

The approaching Annual Conference of the Evangelical Alliance, to be held this year at Cheltenham—from the 22nd to the 24th of this month—will, we hope, be specially remembered in prayer by all Christians who are interested in the work of the Alliance, that preparation of the heart and of the lips may be given to all who are to speak, and that the great aim and object of the Alliance—the promotion of Christian union—may be furthered thereby. Our readers will find in another column a list of both speakers and subjects, but we must look

above for blessing if it is to be vouchsafed. The Spirit of God is the power needed to make any conference a success, but He may be confidently expected to manifest His presence and His power wherever and whenever that presence and power are sought in earnest and believing prayer.

GOD'S TESTING WORK.

(An Address at the Keswick Conference, by the Rev. HANDLEY G. C. MOULE, M.A., Principal of Ridley Hall, Cambridge.)

"THE fire shall try every man's work of what sort it is." (1 Cor. iii. 13.)

"I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." (Isaiah i. 25.)

"I should soon have subdued their enemies, and turned my hand against their adversaries." (Psalm lxxxi. 14.)

God never discourages the soul that for any real purpose comes to Him. His rebukes and chastenings of the believer are all "at home," within the safe doors which are red with the blood of sprinkling and of propitiation. As children convinced of the intention of the Father, let us listen to what He says, and welcome what He does.

In the first of these passages we have a very solemn promise and prospect for the future, which refers impartially to every one of us. Every Christian's work, that which we have built on the true Foundation, is one day to be tested by fire, and made manifest of what sort it is. For each one of us, even the most devoted and most richly blessed, there shall be such a scrutiny and such a manifestation of the results of that scrutiny, that it has to be imaged out by these words: "The fire shall declare of what sort it is." Let us, as Christian workers, carry this thought with us into our work, that whatever be the Lord's mercies to us, and whatever He be pleased to do through us, as sure as suns rise and set that work will be made manifest of what sort it is. This thought will take a great deal of the wind out of the sails of self-applause. And let us trust Him that in judgment He will remember mercy.

In the passage from Isaiah we have somewhat similar imagery, but in a different connexion. The Lord is there speaking, in the first instance, to His ancient Zion, and, therefore, also to the true Zion—the Israel of God. And as to the community, so it is to the individual; there is a wonderful solidarity between the Church and the member. Let us, therefore, take this as a message from the all-seeing, living, and loving Lord to each one who is of His true Israel: "I will turn my hand upon thee, and will purely purge away thy dross, and take away all thy tin;" or, as the Revised Version has it, somewhat more clearly, "all thine alloy." The reference is to a community or an individual that knows and belongs to God, but into whose work or service there has come something that is compared to dross or alloy in metal. The "dross" suggests to us that which is obviously repulsive, as well as being refuse; and the "alloy" or "tin," those more specious and more subtle ingredients of evil that enter into a Christian's work and life—not the lamentable inconsistencies so much as that more interior and hidden evil, of self-complacency and self-motives, which can plainly be discovered when we use God's tests.

Here we have a double fact of deepest solemnity and of most delightful encouragement. And it is not, as in the case of the testing by fire, a prospect for the dim and mysterious future, but for the living and breathing present. It is something which may take place, and may be taking place at this hour, in the deepest and closest sense. But is there not also the most delightful encouragement in such a promise? Have we not often tried, when unsuccessful in effort, to turn our own hands upon ourselves, in order to do this work which here God undertakes to do? We have tried to make "a clean sweep" with our own indignation, and resolve against self? But here God undertakes to do it Himself, and there is something wonderfully cheering in the recollection that it is a work which God pledges Himself to be intending to do, and prepared to do. If we asked Him to do it, it is a prayer which we may be assured is in the line of His own will and purpose, and in which petition shall meet performance.

Then let us remember that it is done not only by His hand of power, but His wise and tender hand. David said, in a time of great straits, that it was better to fall into the hand of the Lord than into the hand of man; and he was right. It is for purposes of blessing that we ask and welcome this disciplinary teaching of the Lord. What a labyrinth it is on which God's hand is to be turned, and from which the dross and the alloy is to be burned. As Christian workers,

we all know the tremendous facility with which the "I" in some shape or another can come into our work; whether it be in the spiritual vanity to which success is such a fierce temptation or the spiritual mortification which is but the other side of the face of vanity to which we are tempted when we see another more successful than ourselves. Perhaps an elder Christian looks askance at the energy and buoyancy and prosperity of a younger one; while on the part of the younger there is readiness to censure and judge and criticise the elders in Christ. There is the refined and subtle species of spiritual pharisaism which says: "Let me stand by myself, for I am holier than thou." Surely we will welcome the Lord's hand upon us to purge out this dross and take away this alloy. Let us ask for this with great desire, and pray that God may increasingly teach us what are the ingredients of this alloy. If we thus humble ourselves under His mighty hand, He will exalt us in due time, with that blessed and paradoxical exaltation which will put us very much higher than we were without the teaching, though it leaves us very much lower in our own eyes.

Then there is that wonderful verse in Psalm lxxxi. In a friend's Bible there is a marginal note at the last verse of this Psalm: "Read it all in the present tense." Pastor Monod reasoned that this passage in the Psalm is the Lord's unutterable, heart-moving regret, if I may reverently use the words, over what might have been, if His people had hearkened to His voice. Shall we now spare him that regret? Shall we say, with deep self-abasement: "Lord, Thou shalt not regret this any more in me. By Thy grace, I will hearken unto Thy voice; I will do Thy bidding"? It is terrible to think of the thoughts that we have allowed ourselves to have about our work for God sometimes. Perhaps I am a pastor with a growing congregation; a missionary with a growing influence; an author or a teacher with growing acceptance; a visitor finding myself more welcome among the poor. And I have caught myself saying and thinking things, and putting thoughts about these things into the minds of other people, which are infinitely disgraceful in God's holy sight. I bring my work, my reputation, to be cast into the fire, and for Thy hand to be unsparingly turned upon it all, that Thou mayest have Thy way and Thy will. If it be better for me, let me fill any little space, or no space, and be forgotten, and let others do a thousand times better the work that I thought I was necessary for. But have Thy will in me, and do not have these regrets over me, O Lord, any more.

And then, may we not also humbly read the present tenses of the promise for the future: "I will turn my hand upon their adversaries, and they shall have rest and peace. Their enemies shall be driven outside the city, and the hand that was turned upon them shall be turned against the foe."

MISUNDERSTANDINGS.

(Translated from *L'Eglise Libre.*)

How often people misunderstand one another. Exaggerated reports are frequently given and repeated in an excited manner; there is vexation and the tart reply, then mutual confidence is gone for life.

"It is easy to raise a quarrel," says Talmage, "but would it not be better, my brother, to draw in your horns? Would it not be better to apologise, and to submit to a little humiliation? But you say, 'Unless he makes the first advance I will not make peace with him; I will do nothing until he makes the first advance.' You are indeed an amiable Christian! When would this world have been saved if Christ had not made the first advance? It is we who are the guilty ones; Christ was in the right, for ever in the right, and yet He made the first advance. If, instead of taking a whip of small cords and chastising your antagonist, you had gone up to Calvary where Jesus suffered for His enemies, and had taken in your hand the olive branch of peace, this branch would not have struck your enemies, and it would have saved you from doing a great wrong. Peace with God! Peace with men! If you do not practice these two doctrines you are not a Christian."

This seems a hard conclusion, but it is difficult to imagine in what condition a soul can be that is embittered against the defects of others. Paul calls this feeling the leaven that leavens the whole lump; bitter as gall, a root of bitterness which springs up, and against which we must be on our guard. We see families divided, people who live together not able to agree, neighbours who have old enmities and who detest one another. One sees that which is worse: churches separated for mere trifles, Christians who cannot be friendly because they have different ideas on unimportant subjects. A barrier of prejudice

or of preference has arisen, and no one will take the first step in trying to surmount it. Let us be of one accord on the doctrines that are fundamental and necessary to salvation, but liberal as to those which cannot shut us out of heaven. Why should a brother or a sister who adopts some particular idea, some other form of worship, turn away from those who have remained as they were when fraternal relations existed between them? Who has changed? Who has gone out from us? Who has become cold, if it is not he who has gone out from among us? Do you think that the Holy Spirit, who has taken up His abode in your hearts is not grieved by that coldness, and that He can really bless those who separate themselves wilfully and without due motive?

As soon as brotherly love is disturbed, the Holy Spirit is grieved; He no longer reveals Himself to a heart which can bear without suffering that separation from brethren. The Word of God gives very strong and very clear directions as to our conduct towards those who cause schisms. Separation is commanded only when vital doctrines necessary to salvation, are denied; but then separation is positively required. Let us not try to force brotherly love into action towards those who are *not* Christians, and they are not such if they deny the facts of salvation.

Holy Scripture formally indicates the sins of those who ought to be rejected by the Church, and whom we ought not to consider as brethren (1 Cor. vi.); but when I consider the enumerations therein made of these sins I do not find a single defect of character. For these defects I see that long-suffering, gentleness, and forgiveness are recommended. When I study the differences that arise and try to get to the bottom of them, I find that they often arise from misconception. Ah, if we must be at variance with all those who have wrongfully spoken evil of us, what friction and misunderstanding there would be! Would it not be better to try and set matters right, and if people will not listen to explanations, to be silent, and to maintain your amiability? Who knows? Time softens all things! By showing that you have forgotten the annoyance, better feelings will prevail. Take the opportunity of returning good for evil, and you will heap coals of fire on the heads of those who have maligned you. In the little differences of character which sometimes give rise to veritable storms, each one thinks himself in the right because he looks at things from his own point of view, and is not, in reality, as bad as he appears to be.

Peter Cooper, of New York, took great interest in a school of art, which he maintained. One day he remarked that in a class of thirty persons who were drawing from a model, each one copied it from a different position; one took the full face, another in profile, and another from behind, and so on. All these portraits differed one from the other, so that any one not knowing the original would have thought that they were from different models. Mr. Cooper considered them for some minutes, and then said: "This is a lesson in charity. When we see that the same person may appear so different, viewed from various points by many persons, let us conclude that we should accept the more favourable opinions. A character may be seen incompletely from one side only or in shadow, and conclusions may be drawn which are too severe. Before pronouncing an opinion we must look a person in the face and in the light of day, for defects may be counterbalanced by qualities which command respect. One loves Christians who seek to make peace by mitigating and softening evil reports; and one desires to become like those who think no evil—not that we are to call it good or to ignore it. That is a thing which might give rise to involuntary calumnies. Who among us has not thus been judged too hardly, or even falsely by those who are indifferent to us or even by our friends? If all that is said against one and another were reported, the spark would reach the gunpowder and the quarrel would be incurable."

A lady with a great deal of leisure was often in her balcony. She observed the passers-by and tried to discover their circumstances by the expression of their countenances. A gentleman passed, looking burdened and anxious; she was at once convinced that he was troubled about his business. We meet a friend; he hardly looks at us, and slips past as quickly as he can. We begin to think that he has taken offence at something; this, added to some other little incidents of the same kind, puts a constraint on our feelings, which is expressed in coldness. All this, however, exists only in our imagination; none of it is true—we have simply suspected the evil. We are told of an act that is worthy of blame; we at once set to work to seek for the motives that actuated the doer of it; we suppose what they may have been; then we decide that they were so. Ah! how much need there is to correct these wicked suspicions

as to the motives of others. It is the father of lies who deceives us, and we accept the unkind ideas about other people which he insinuates. They are often unjust and calumnious suppositions which disparage in our eyes the character of even our friends, and we hold fast the sad impression. If he did this or that we think it must surely have been for such and such a motive, and that motive we have invented! May God forgive all our evil and false suspicions, and enable us to be possessed with the truth. Have you not remarked that most of the thoughts which trouble us, and the difficulties which exercise our minds so painfully, are false or exaggerated? Then, when the light shines, we see that we have been the sport of the great deceiver.

Let us study in the light of God the roots of bitterness which spring up, the suspicions they produce, and let us go to Him who is love and ask Him for the oil of His grace that the wheels of our life may not grate.

CHRISTIAN ADORNMENT.

I MEAN religious winsomeness, the things which "adorn the doctrine of God our Saviour in all things," making your path as the shining light that is, the sun in its ascending strength and loveliness, to the moon or perfect day. "Whatsoever things are lovely, think of," be concerned about; this is God's will concerning you; that your life be redeemed from uselessness. For not every Christian whose truth and honour are beyond question, is lovely; an exacting severity, unceasing stubbornness, a sharp, ungentle, and brusky speech, may not wound your conscience, but they will hinder your usefulness, by wounding many who are less rugged and more sensitive than yourself. Don't say "it is your way," and so justify yourself in it. It is not lovely—it shades your life with a cold selfishness, and repels, instead of attracting men to Christ. I was the pastor of a good man and his wife; his integrity was beyond question. He was exceedingly conscientious, and never intended to do a wrong thing; yet he was so censorious and sour, that his timid nervous wife came with tears to say, "I cannot live with my husband, he is so severe and cross, that our home life is made wretched, every joy in his estimation is a sin, and so we have none; he keeps me in tears and fears all the while, and my health is breaking down." This man would worry men in shop and sidewalk every day about religion, but he never won anybody to Christ; tracts he had plenty, but no loveliness. I knew another whose life was very pure, a forcible writer; each week he published some of the boldest truths, and yet so morose and gloomy, that even good men shunned him. In the strong qualities of a Christian he was ripe, but he was as if steeped and pickled in vinegar. He had the odour of a perfect flower, but he was sheathed in bristling thorns. His appeal to great truths and motives in his writings often quickened men, but his personal contact was extremely repellent. No Christian can afford to be indifferent to "the things which are lovely." Let me indicate my meaning.

1. By lovely Christian qualities, I mean, be so filled with the love of God and man that your words, tempers, unconscious spirit, and evident purpose will reveal love as the abiding and abounding quality of your life. Denying yourself habitually, that you may bless others and honour God, will suggest your Master and make men long to know Him. A kindly benevolent intention, soft words and gentle spirit, even to the unreasonable and froward, will conquer, when harshness will only provoke dislike or suspicion of your genuineness.

2. These together will make you happy as a Christian. You will enjoy your religion, and you should enjoy it or say little about it. God desires this in you, and men expect it. If you would keep God's religion and shine in it and attract men to it, you must enjoy it. This is the Divine way, that "the peace of God which passeth all understanding shall keep your heart." Nothing else will so keep you as the comforts of salvation from worldliness and sinful pleasure, and from a thousand imaginary wants, from weakness and worry—God's religion enjoyed will keep you. Astronomers tell us the heat of a planet by its distance from the sun, so men know your distance from the cross by the influence it exerts, the joy it inspires, and the attraction it holds over your life.

The intent and obligation of your Christian life require you to be happy as a Christian; for your Divine Master is yet on trial in this world, and you are one of His witnesses. Your piety must not terminate in yourself. You are to walk worthy of the Lord unto all pleasing, being fruitful in every good work, not only to be sincere, but "without offence;" not only to shine, but to "so

shine." The glowworm shines, but only for itself. The great sun, moon, and stars "so shine; that others and other worlds live in their light. Would you be a glowworm in the matted grass, or would you shine in warmth and loveliness for others? Your heritage in Christ is rest, satisfaction, assurance; and men wearied and worried by the cares and contradictions of earth, do not want your religion if it be evidently without these. They have heard from mother's Bible, perhaps from her lips, that Jeremiah retained his loveliness even in person, that the old prophet of Bethyagar sang in prospect of famine—"although the fig-tree shall not blossom, neither shall fruit be in the vines, etc., yet will I rejoice in the Lord," etc. That Paul and Silas made the Philippi prison echo with their praises at midnight, while their backs were bleeding and their feet lashed and cramped in the stocks. That Luther translated the Bible into his native tongue while hid away from his enemies in the castle at Wartburg, and knowing that a price was set on his head. That Bunyan gave to the ages of the Church's instruction his imperishable dream from the filthy goal at Bedford, he knowing that his family were often hungry for bread, but prevented from helping them. That to the exiled John, amid granite cold and belts of murmuring sea on Patmos, Jesus appeared and opened to him the Apocalypse of His conquering Church, and the white-robed multitudes in heaven.

O, this great sinning and sympathising world is full of sorrow; there is much more hidden than is seen. Nearly everyone has some concealed grief, or depression, or enfeebled health, or business disaster, or family discord; and it should be ours to show them joys divine, and where they may find them. "They will turn with loathing from the most costly bed of spices, to catch the fragrance from your bed of graces." They will not demur so much at the responsibilities of the Christian life, only let it be maintained in the loveliness of joy and peace and spiritual rest.

3. Simplicity is another element of Christian loveliness. I mean singleness of purpose. The absence of guile, craft, low cunning, deceit, duplicity, double dealing, the evident sincerity that needs no explanation or apology; and in religious matters it is a fair, open, candid profession and practice of evangelical truth and experience, having in view only the glory of God. Simplicity literally means, not composed of many parts, not liable to get out of order, not easily misunderstood. Jesus says of it, "If thine eye be single, thy whole body or being shall be full of light." Simplicity makes the motives and life transparent, and you are attracted by its genuineness. This is why the diamond is so greatly admired among precious stones, its transparency and simplicity. It is only a piece of crystallised carbon; it seems solidified light, as if an angel had caught and squeezed a handful of sunbeams. So do we all admire in the Christian life this guileless and unconfounded simplicity. "In simplicity and godly sincerity, not with fleshly wisdom or carnal cunning, but by the grace of God we have had our conversation in the world."

Beautifully was this trait exemplified in the Master. With a sinless purity and an awful majesty, that awed even His enemies, there was a gentle benignity and winsome simplicity which inspired the most wretched and sorrowing to come to Him.

Having this, you have also the Divine pledge of safety, for "the Lord preserveth the simple." That is, He will keep such from temptation and guile, and all polluting associations. With this, you will be saved from unfriendly criticism, for men will not care to watch with suspicion, nor search critically a life so transparent, and this again will give you great influence for good over persons of a doubting and cynical disposition.

4. Another element of lovely piety is purity. It is mentioned by the Apostle as among the things of good report, that is attractive, winsome, acceptable, lovely.

It is the quality most admirable in God, hence He most admires it in us. And depraved as we are by nature, there is yet enough of the original divinity left in us to admire purity in others. We shall, if lovely, accustom ourselves to pure thoughts, imaginations, language, books, society and life. And this divinest quality of purity and sincerity will soon and silently engrave itself on our very face. And a religious face is no small power to carry with you, as the index of a pure heart.

So I might go on to speak of unselfish devotion, kindly sympathy, Christian charity which "above all things we are to put on;" a self-renouncing humility, a cheerful hope, an unswerving fidelity in every trust, all are elements of loveliness; they are all woven into the divine web of genuine godliness, into the garment of praise which makes its wearer attractive and his Master's service a perpetual delight. Thus the possessor of a lovely piety, you will also be kept in happy

sympathy with the thought so common to the New Testament, but so often forgotten, that this is not your home. Your life here will thus be held with reference to your life yonder, and ready all the time for work or home, labour or flight. On the banks of any quiet shady stream in summer, you can see myriads of flies come to bathe and cool their bodies; but notice they always keep their wings out of the water, then after swimming awhile, with wings unwet, they fly back to their native air. My brother, keep your wings dry and growing, you may need them to-morrow.—Rev. JOHN PARKER.

Foreign Intelligence.

FRANCE.

[By our own Correspondent.]

Paris, Sept. 18, 1889.

A REMARKABLE tendency towards the Reformed Church is gradually increasing among those whose separation had more to do with foundation doctrines than with outward form, or the vexed question of State pay and influence. As the latter question is ever in the balance, and may, any day, when certain political parties gain the upper hand, be quickly decided in favour of separation and autonomy, there is a looking forward and a certain degree of preparation, even among those whose principles are in favour of the uniting bond. Everyone knows that the money given by the State was intended as a righteous restitution for lands and patrimony, or property wrenched from Jews, Catholics, and Protestants, by successive Governments, impelled by persecuting influences. Those that refuse, or would fain refuse it, if possible, regard it as a badge of bondage—it is true now scarcely felt, but which might, under less liberal governing powers, be a veritable thraldom. Besides the out-and-out preachers of the atonement, the more or less floating doctrines of the present day have a far nearer approach to the Gospel of Christ—the power of God unto salvation—than perhaps ever before since the dark cold days of moral philosophy in the pulpit, of which the well-known witticism of Voltaire on what a Protestant pastor was gives an idea—a gentleman clothed in black, saying very correct things in French (not in Latin). The long waited-for arousing of the apparently inert churches of the Reformers began sixty or more years ago (after the Napoleonic wars) by sparks of bright personal life in here and there a pastor. Then came the Bible, and other societies, succeeded by a time of awakening, which developed admirably when liberty came in 1830. Then the Rev. Mark Wilks, whom we well knew, came; and though he gave an immense impulse to the opening question of Free Churchism, shunting new converts off the old lines, the revival, already begun, spread in the national churches, as well as in the Free, so much so that a very few years after the formation of the Evangelical Society of France for the evangelization of the Roman Catholics, and forming the converts into Free Churches, it was found necessary to institute another society for that of Protestants scattered over France, and the gathering of souls into the (State) Reformed Churches, either already in existence or to be founded. This Society commenced in Bordeaux, in 1835, under the name of Christian Protestant Society of France. An auxiliary society in the north was added to it, and at length in 1846-7, Pastors Vermeil and Grandpierre (of the Reformed Church), and the wide-hearted Pastor Vallette (of the Lutheran), definitively laid the foundations in Paris of what is now known by the name of the *Société Centrale Protestante d'Evangelization*, which acts, according to its declaration from the commencement, in the Church, by the Church, and for the Church. Some difficulty was experienced in years gone by to steer wisely without collision with other evangelistic societies, especially when it was found impossible to bring the Protestants into full Gospel light without adjacent Roman Catholics coming also; but these difficulties have been long overcome, and each society now keeps its own. Its budget is for the past twelve months—Receipts, 93,333 fr.; expenses, 100,165 fr. During its fifty-four years of existence, it has built or purchased seventy edifices for Protestant Reformed worship; it has founded and sustains the Preparatory Schools for Pastors at Batignolles (Paris) and Tournon; it has

schoolmasters in thirty-four schools attached to its 103 posts, many of which are surrounded by outposts, forming a sort of network over France, helped by the Strasburg, Neuchâtel, and Genevan Societies.

So far for the special evangelistic work, expanding daily in the Reformed Church of France. Our correspondent mentioned at the time the junction of the section of the Paris Inner Mission with the Central Society, which union works advantageously for both.

We return to past history. The strong tendencies in the Reformed Church, one rationalistic—outcome of the infidel breath of the eighteenth century wafted over Europe—and the other orthodox, returning in doctrine, or rather keeping the faith of our Huguenot forefathers with the necessary modifications called for by the difference of ages, soon came into strong, and often bitter antagonism, and the question seemed without issue how to proceed. But now, by the regular orderly meeting of the Synods of the various circumscriptions, by the cessation of bitter controversy, and by the continuous influx of young, earnest pastors of evangelical doctrines or tendency, the rainbow of hope seems to span our horizon. The tendency above mentioned, or leaning towards the Reformed Church, is more and more noticeable in the choice made by candidates for the ministry. We have often mentioned cases of this description; the most recent of these are the grandsons of the pioneers of Wesleyan Methodism in France—Charles Cook and Leliévre—whose career was apostolic in holiness, zeal, persecution, and success. The young Leliévre is already pastor of a Reformed Church; and last month Emile Cook was ordained in the Methodist Church (Chapelle Malesherbes), also pastor of the Reformed Church. Pastors of all the Paris denominations, besides two Presbyterian ministers of the United States, united in the laying-on of hands. A real Evangelical Alliance! His father, Pastor Emile Cook, who died from the consequences of shipwreck in returning from America in 1873, was universally respected and beloved. Several other promising ordinations have also taken place in the provinces.

Among the pastors of fragrant memory called away lately are Pastor Roman (of Valence) and Pastor Cazalet (of Nîmes), both after a long, earnest, spiritual, and loving ministry. Deaconess Malvesin, the late venerable directress of the Paris Institution, who was at its foundation by Pastor A. Vermeil in 1841, was also, last month, called away to her rest, at the age of eighty-three, by a simple decline of strength.

Among the valuable efforts made in the Exposition, Israel has not been forgotten. The Rev. Freshman, of New York, has published a special polyglot number of the "Hebrew Christian," to be distributed among Jews. The Rev. Mamlock has found many in the various departments of the Exposition, especially in the Austrian, Hungarian, Russian, and American. All have consented to converse and to accept publications. The hall in the Rue S. Denis, has an increasing number of Jewish hearers. Each country must pass through its own experience. We often think we are very like England forty or fifty years ago, when the questions were rife as to whether concrete rather than abstract, colloquial rather than academical form might be given with propriety to pulpit discourses? whether halls used for song and dance or even theatres might be hired for Gospel purposes? whether the voice of woman might or might not be God's instrument in public to pray or to publish the glad tidings? whether so-called instantaneous conversions could or could not be genuine and lasting? whether after-meetings and calling on the newly-converted for testimony were or were not wise and proper? whether conversations on the spot with anxious souls were not an undue interference with the work of the Spirit of God and an undue pressure upon the emotional powers, producing an evanescent impression only, more destructive than salutary to the religious life. We have the two currents—the vast negative one and the small but sprightly and widening affirmative one.

We were fairly startled by the following, from the pen of Pastor Houter, President of Central Committee of the Mission Intérieure. It expresses what many have felt to be the fact; but, not knowing of a remedy or improvement, were reluctant to give expression to it. (We believe it refers to Paris alone.) "The halls of the Mission to Working Men, of our venerated brother the Rev. R. W. McAll, continue full; but the aim he proposed at the outset of his Christian enterprize, which is rendering such immense services, has not been (wholly) reached. Struck by the ignorance or religious indifference of the multitudes pouring through our thoroughfares, he longed to bring them face to

face with the Gospel, and opened halls to attract them. But the street multitudes no longer flock to the halls. The meetings are well attended and very interesting, it is true, but, with few exceptions the hearers are always the same. They come before the meeting commences, they listen with evident sympathy to the end. They are so many congregations assembled gradually around the valiant Christian man lent to us by England for our weal. Assuredly it is a fair result! But just consider what are the two or three thousand regular hearers who are reached by the Gospel, compared to the two or three millions left!" What does M. Houter propose? "Meetings of the same description but much larger and prepared with as much care as musical or other Exhibitions, whose success is to be insured. Not so frequent as the usual meetings, on account of expense; once a month for instance, or five or six during the winter. The place should be some theatre or circus unoccupied at the time, vast enough for thousands of spectators. The meeting in itself should be composed of two principal elements. Speeches by three or four popular orators full of zeal, faith, warmth, and tact, who would have previously come to an understanding on the subject to be treated among them, in order to present it with the double charm of unity and variety; and hymns sung in four parts, carefully studied by a choir, numerous and well exercised. The French public have always been touched by cordial and interesting words, and well executed music; pieces well sung, lending their charm to discourses well prepared, cannot miss attracting them, especially if the meeting is well advertised in the papers, and by an extensive distribution of programmes, and also a brilliant lighting which would force the attention of passers-by and show them whether they wished it or no, the entrance to a fraternal hall where their happiness would be freely attended to!" This is a distinct evolution in French evangelistic habits. Experience alone will show its worth to its promoters. The difficulty still would remain when souls are anxious, and come to the Saviour for salvation, and find it, where they are to be spiritually housed. Dr. MacAll is endeavouring to solve it, in the case of his excellent meetings by joining as many as possible to the adjacent Protestant churches; but the difficulty is almost insuperable from, among other reasons, the great difference between the nature of the Protestant worship (enjoyed by those who have been educated into the habit of quiet reading, slow measured singing, and well-reasoned sermons), and the varied, bright, rapid, attractive style of popular meetings.

Were each church to take entire charge of the nearest popular meeting and work it with tact and God-sought wisdom, it would leave him free to create other centres of evangelization where the hearers would be, as at the commencement, drawn in from the street.

But we would cry to all: "Sound the Gospel trumpet by all means, and any means, so long as it be sounded!" Blessed be every liberal soul devising liberal things! When millions are gliding, dancing, rushing down to the fiery gulf, it is no time for stopping to draw on white kid gloves, or black ones either, before seizing hold of our brothers and "pulling them out of the fire."

This is what makes us anxious to give to the best of our power, an equal balance of news during the year, concerning all the principal societies and churches in France. We delight, with our gracious Master, as much in not omitting those who have wrought and toiled one hour in the vineyard, as in not forgetting those often-mentioned ones, who have borne the heat and burden of the day.

GERMANY.

[From our own Correspondent.

Berlin, Sept. 16, 1889.

THE last weeks have been very rich in religious conferences. A great gathering of the White Cross Association took place at Cassel, and some valuable resolutions were passed, especially with reference to the great danger of lodgers. The Gustavus Adolphus Society held its annual gathering at Danzig this year. It is natural, that in a province like Western Prussia, where the population is mixed, and where numerous Protestant congregations have been enabled to form themselves and to live from the gifts of this Society, the attendance should be particularly large and the interest most hearty. Lastly, the "Lutheran Conference within the Established Church" met last month in Berlin. There had been no conference of that kind during the last four years, so two years ago

it made way to the great gathering for the independence of the Church. The conference was not so well attended as formerly. From 800 members in 1885 it had gone down to about 400 this year. It is perhaps because the subjects were not sufficiently practical; but chiefly because other questions have gained the preponderance in our days. The defence of Lutheranism in our establishment is no more a burning question. The first subject was "The Lutheran Creeds and the Rietschel Theology." This question is in itself eminently practical, yet it is difficult to discuss it in a way comprehensible to most people. Every theologian whom you ask what the Rietschel system is, declines an answer, or says it would take too long to explain it. The practical results are hardly visible yet, the system is too new for that. It is a kind of rationalism, with greater depth of thought than the old one, with the use of many orthodox words, to which another meaning is given, and with an undesirable moral earnestness. Many very able young ministers are following that line, and it is therefore necessary to show the dangers. It is certainly not the Gospel, and practically the followers of Rietschel are the strongest opponents to those tendencies, which are designated as "Pietist" or "Methodist." Owing to their high opinion of science, which is to them essential for understanding religious things, they even come to very High Church views on the pastoral office, and are the strongest opponents of lay-preaching. To them, preaching is holding a scientific discourse on the deep things of God, not the simple witness of a soul that has received forgiveness of sin. The position to Rome, the independence of the Church, and the best means to obtain more deaconesses, were the other subjects treated.

The Central Committee for Home Missions has now published sixteen theses on the question of "evangelization." Evangelistic agency and lay-preaching has been brought foremost to such an extent now that all religious papers, conferences, and committees occupy themselves with the subject. Many think it necessary to warn of the dangers, but they cannot pass it in silence; this is a great gain. The principles laid down by the Central Committee are, on the whole, friendly, and we can only be grateful for this publication. They recognize that evangelization is a necessary part of home mission work. They do not reject the work being done by laymen. They only want the institutions for training evangelists to be under the supervision of the Church authorities; they want the evangelists to be members of the Church, and they want this work to be done, if possible, with the sanction of the clergymen of the parish, leaving the exceptional cases, where the work has to be done without their consent, to the conscience of the worker. Many English Christians will find these points very narrow, but we must look more to what is conceded than to the restrictions. What is conceded is a great progress. Of course, evangelists of other denominations have the full liberty to work here according to our laws, but it is natural that a committee, standing on the basis of the National Church should wish the evangelists to lead the souls to Christ without drawing them away from the Church; to which, after all, as yet the bulk of our nation belongs. The supervision by the Church authorities is only a desire. We must hope that the necessary freedom of action will not be fettered in this way.

Dr. Carus, the General Superintendent of the province of Eastern Prussia has died. He was a gifted man, and his death is in many respects a loss to our Church. Yet it is to be hoped that his successor may have a somewhat larger heart for all the different religious movements in that part of the country. There is much life there, but very little good feeling between the clergy and the believing laity.

The German Sunday-school Committee has again appointed a travelling agent, in the person of the Rev. E. Just, now pastor of the German Church at Bradford. Though the Sunday-schools have made progress, a great deal remains yet to be done.

The Upper Consistory has sent a special congratulation to the Waldensians for the bi-centenary of their return to the Piedmontese valleys.

It is to be feared that the poverty will be great in Berlin next winter. The strikes have done a great deal of harm and injured those whom they were destined to help. Many families suffered hunger, while the men could or would not work. Large sums were withdrawn from saving banks—a sign that money laid by for times of need has been required for immediate use. Then fewer new houses have been built in Berlin this summer on account of the strikes; and as our capital

increases at the rate of about 50,000 inhabitants every year, the smaller dwellings, used by the working classes, have increased in price. This will prove very hard for many families.

You will finally allow your correspondent to say a few words on the charge of Dean Vahl, in your last number. The measure of our Government, which orders the lessons to the north of Schleswig to be given in German, is a political one, the expediency of which may be questioned. Many Germans disapprove of it, and it would, perhaps, have been better if a more lenient practice had been allowed; but it is not a question of religious persecution. Dean Vahl himself says that the religious instruction is to be given in the mother tongue—in Danish. If it had been a religious measure, the Danish Deputies at the Synod of the Province of Schleswig Holstein would undoubtedly have taken it up. This Synod was assembled at Rendsburg in March, shortly after the publication of the said order. The Danish Deputies are valuable members of the Synod; they generally vote on the Orthodox side. In the first Synod—nine years ago—they asked whether they might speak in Danish; they received the reply that their right to do so should not be questioned; but that if they wished to be understood, they would only be advised to speak German. They were satisfied that their right was recognized in principle, and henceforth always used the German language. This year, two Bills relating to the Danish population were discussed. Everybody expected that they would bring in a complaint against the recent order; that they did not is surely a sign that they saw in it no question of liberty of conscience.

THE LATE PROFESSOR CHRISTLIEB.

THEODORE CHRISTLIEB was born on March 7, 1833, at Birkenfeld, in Würtemberg, where his father, subsequently dean at Ludwigsburg, was pastor at the time being. After having visited the school at Tübingen and the Seminary at Maulbronn, he entered university life at the age of eighteen, and studied theology at Tübingen from 1851 to 1855. He then spent a short time, as is customary with many candidates for the ministry in Germany, as private tutor in a nobleman's family, and after this began his pastoral life as assistant clergyman in Würtemberg, during which time he acquired the degree of doctor of philosophy.

In 1858, Dr. Christlieb was appointed pastor of the German Church in Islington. The congregation, still in its infancy, assembled in a lower room of the Islington Chapel, Fowler Road. But under his faithful ministry and powerful preaching the erection of a Church soon became a necessity. The new German Church at Fowler Road is a united one, comprehending Lutherans and Calvinists. His sermons attracted large congregations; the children were gathered in a Sunday-school, the young men in a Young Men's Christian Association—an earnest spiritual work was done. During that time he held periodical lectures on the evidences of Christianity, which formed the basis to his future principal work—"Modern Doubt." He took great interest in the revival movement in Ireland, and contributed articles to German papers on the awakening which was then passing over our country. The impressions which Professor Christlieb received in England were decisive for his whole after life, and for the turn his activity took. His warm interest for missions and all Christian work, his sense for practical activity, notwithstanding his true scientific character, are the fruits of his seven years' sojourn in this country, where he had the opportunity of seeing the numerous works of faith and love now existing in England.

In 1865, he was called as pastor to Friedrichshafen, where the King of Würtemberg always spends part of the summer, and three years later as Professor of Divinity to Bonn, where he remained the rest of his life. In 1870, he received the degree of D.D. from the Berlin University. Professor Christlieb married, while in London, Miss Weitbrecht, daughter of the Rev. J. J. Weitbrecht, of the Church Missionary Society, and of the late well-known Mrs. Weitbrecht.

His influence on the students of theology was great. Many of them, who are now in the pastoral office, testify that they owe him the best thing that one man can owe to another—living faith in Christ. In this way his influence is still felt far beyond his immediate field of activity. His own personal love for Christ kept him from falling into an abstract and dry theology, and made his lectures full of life. As professor of practical theology, he was enabled to prepare his hearers for their future office. Equally powerful was he in the pulpit, and the

sermons which he preached as University Chaplain, every third Sunday, attracted the educated classes as well as the simple working men. From early youth it had been his prayer to be introduced by God into the beauties of Scripture, and his sermons were a proof that this prayer was heard; but, notwithstanding the depth of his sermons, they were always popular, comprehensible for everybody, teaching the heart mightily. He was often asked to preach at Christian conferences. He used to assemble the students at his house on Sunday evenings, and much spiritual blessing came from these gatherings.

He took a warm interest in the Evangelical Alliance and attended the œcumenical conferences at New York, Basle, and Copenhagen. He organized the West German Branch, whose President he remained until his death. In his own Church he belonged to the party of the "Positive Union," and took part in the publication of the *Kirchliche Monatschrift*, which represents these views. Several times the Theological Faculty of Bonn sent him as deputy into the Provincial Synod of the Rhine Province and the General Synod in Berlin.

Professor Christlieb rendered valuable services to the whole Church by his apologetical writings. His chief publication—"Modern Doubt and Christian Belief"—exercised a great influence in England and America, and was translated into many languages. The same may be said of his lecture "On the Best Means of Counteracting Modern Infidelity," held at the Alliance Conference in New York.

His special interest was dedicated to foreign missions. At the Basle conference of the Alliance he gave a very valuable lecture on "The Protestant Foreign Missions and their Present State." As co-editor of the *Allgemeine Missionszeitschrift*, and whenever an opportunity presented itself to him, he urged upon Christians the duty of bringing the Gospel to the heathen. Many Christians of our country are grateful to him that in his pamphlet, "The Indo-British Opium Trade and its Effects," he reminded us of our missionary duties.

The same warm missionary spirit made Professor Christlieb enter into another movement, for which he has truly been a pioneer in Germany—the evangelization movement. He felt deep compassion with the large masses of the population, which are inaccessible to the ordinary church means. In 1884, he founded, in connexion with other friends, the German Evangelization Society, and two years later he could open the "Johanneum" a training school for evangelists. The building, which had belonged formerly to the Irish Presbyterian Church, had been sold to him under favourable circumstances in 1883, and he had used it as a lodging house for students, until the "Johanneum" could be opened. The happy results of the Rev. F. von Schlömbach's evangelistic work in Berlin and other parts of Germany, who was mainly invited and introduced by Professor Christlieb, greatly facilitated his work. Nevertheless there were great difficulties to overcome. Many pastors considered the work of the evangelists as an unhallowed and dangerous interference into their parochial rights and duties. But it was Professor Christlieb's privilege to meet all the difficulties which arose from religious indifference and church formalism; and it is due to him that, notwithstanding much yet existing opposition, the cause of evangelistic agencies has made a great way in Germany during the last eight years. In word and writing, in the Synod, and wherever an opportunity presented itself, he pleaded the cause. The young men, who are only admitted, when they give proofs of a true conversion and of a burning desire to preach Christ, receive a three years' training. Professor Christlieb himself gave a great deal of his time to the education of these young men. A few have already left the institution and are doing useful work.

In March 1889 the first traces of the illness, which afterwards proved to be cancer, showed themselves, and Professor Christlieb was sent to Homburg by the doctors, without however deriving any benefit from his stay there. Although suffering much he resumed his work, and his lectures, which he continued until the middle of July, were more crowded than ever before. He preached his last sermon on Whit Sunday. He was quite prepared to die, and bore his sufferings with great resignation. A personal letter of sympathy from the Empress of Germany, who held a very high opinion of him, was a great pleasure to him. Once more the hope of re-convalescence revived, when the prayer of some of his friends made the dangerous symptoms cease, and the pains leave off; also the strength came back. But it was only a period of rest and quietness at the end of his life, which the Lord granted

to his faithful servant; and all those who saw him during those last happy days could distinguish something of heavenly light on his face. On the 25th of August he was taken home, quite suddenly and quite gently, and four days later his mortal remains were buried in the old churchyard at Bonn. Numerous friends from far and near testified by their appearance that a mighty one had fallen in Israel.

ITALY.

[From our own Correspondent.]

THE celebration of the bi-centenary of the return of the Waldenses to their native valleys has taken place, accompanied with richest blessing from on high. The occasion has afforded to the Italian nation the spectacle of a devout thanksgiving for temporal as well as spiritual mercies. A "Te Deum," unmingled with superstitious rites and ceremonies, and offered up from the heart to the one and only Mediator straight to the throne of the Eternal.

To those who previous to the celebration have taken a lively interest in the late proceedings, the programme drawn up some time since doubtless is familiar. Particularly in Geneva the matter has been the subject of general comment and interest. The Genevese of the present generation have in no wise lost that warm-hearted sympathy for their brethren in Christ on the other side of the Alps which their ancestors felt for those who suffered for the faith once delivered to the saints, and whose descendants the present occupants of the Vaudois valleys are. Two hundred years ago these welcomed with open arms, and to open house, fugitives from the savage wrath of cruel despotism, who found a resting-place among the Christians of Geneva. At the present time the children of the one have escorted the children of the other to the foot of these everlasting hills and mighty mountains, from whence, two centuries since, the "remnant which was left" started to return to desolated homes, once more to work and toil for God and La Patria.

One of the most interesting features of the festival was the gathering at Prangius, on the Lake Leman. Here a grand procession, preceded by the national flags of Italy and Switzerland, proceeded round the edge of the lake on the very spot where, 200 years before, Arnaud and his 900 companions had mustered, ready to begin their perilous enterprize of claiming their rights on their native soil. On the shore the eye at once caught sight of the monument destined to call to mind gallant enterprize. It consists of a triangular pyramid of stone, and is the work of a Waldensian architect (Signor E. Goss). The inscription is as follows: "After a sojourn of three years on this hospitable soil, the Valdese of Piedmont started from this spot to re-enter their country the 16th August 1689. The descendants of these heroes have erected this monument August 16, 1889." At the base, engraved on a small green marble tablet, is the ancient motto of the Waldensian Church: "*Lux lucet in tenebris.*"

Close to the monument a rustic tribune had been erected, from which Signor Bourne welcomed all comers. Signor Bosia, Vice-Moderator and delegate from the table, then read Ps. cxxvi. and cxxvii., and afterwards delivered an eloquent and heart-stirring address. Space will not allow us to give but the first and concluding remarks. He began by saying: "We are here at the commencement of the celebration of the 'Glorious Return,' and the first words which we should utter ought to be, 'Thanks be to God, who has not given us into the hand of the enemy.'" . . . And after blessing God for having preserved his Church, he acknowledged the goodness and kindhearted sympathy of the friends in Switzerland, and also the gracious gift and letter of King Humbert, he concluded by saying: "As commissioned by the Waldensian Church, we now desire to present this little monument to the municipality of Prangius. Conserve it as a testimonial of the gratitude of the Valdese; conserve it also as attesting to the fidelity and goodness of God. Keep it as you would a medal of honour offered for the hospitality which we have received at your hands. Keep it as a symbol of the union of those two spiritual forces which animated the breasts of our forefathers—namely, 'The love of God and the love of our country.'" After singing, Signor E Meille, the president, delivered a discourse especially suited to the occasion, remarkable for its aptness and its touching details regarding the sufferings of the exiles and their heroic enterprises in rebuilding their homes, re-establishing their trades and industries, and, above all, in the resolute re-affirmation of their evangelical principles, and their claiming both civil and religious liberty as the birthright of all men.

Mons. Pernard Reichel, director of the Moravian Educational Institution established within the walls of the old Castle of Prangius, once inhabited by a member of the Benaparte family, had very kindly placed at the disposal of the Committee the great terrace for the luncheon which followed. The Italian Consul proposed the health of the "King, Queen, and Prince of Naples," and the assembly agreed to send the following despatch to the King: "The representatives of the Waldensians, gathered together at Prangius on the occasion of the uncovering of the monument to celebrate the 'Glorious Return,' send to his Majesty the King, the faithful maintainer of those promises sworn by his ancestors, the assurances of their loyalty and devotion." The twelve Waldensians who were about to start for the Valleys followed the same route which Arnaud and his companions took two centuries back. These gentlemen embarked the same evening, crossed the Lake, and were thus fairly *en route* for Italy. At the head of this company were Pastors Bosio, Enrico, Tron, and Huçon. The reception which these traversers of the vast mountain solitudes received as they approached Balziglia was really an ovation. The mighty peak which lifts its head to the skies out of the midst of the surrounding mountains served in past times as a natural fortress to the persecuted Christians. Three hundred and sixty repulsed, for nearly twelve months, all efforts of the enemy to reach them there. How different was the case on the occasion to which we are now referring. The six brave mountaineers (for only half the number of those who left Prangius had been able to surmount the enormous difficulties of the route) were welcomed by a vast crowd, headed by a band of music. The applause and *evivas* were of the heartiest description. A religious service was held, a tribune having been erected in the valley at the foot of the mountain. The worship was commenced by the president invoking divine blessing on the proceedings. The address of Professor Geymonat drew attention to the perfect liberty enjoyed throughout the land, for all might come without let or hindrance to this hallowed spot. His remarks respecting the real and personal sympathy shown by the king towards them went to the heart of all present. "Do not let us forget those to whom we are indebted, after God, for the liberty which we enjoy — our beloved sovereign, and his government. Christians forget injuries, but never benefits and kindness. May God bless our beloved and gracious king, and his councillors also. Dr. Geymonat then thanked the delegates from foreign churches—from Switzerland, France, Germany, Holland, England, and America—and, in conclusion, after dwelling on the favours which Almighty God had showered down on them, concluded, by saying: "As for me and my house, we will serve the Lord." It need scarcely be added that the remarks of the venerable professor were received with the warmest and utmost enthusiastic applause. The pastor from Angrogna followed, and was succeeded by two very able and well-known brethren, Signor G. Tron, of Venice, and Paolo Longo, of Milan. The extract furnished by one of the evangelical newspapers, is well worth reproducing. Signor Tron said: "Our forefathers received the gift of the Holy Ghost. It is not so much their acts of valour, or even their martyrdom which has given to them in history their greatness and fame, but their dogged endurance in holding fast the profession of their faith, in spite of all obstacles and all persecutions. The citadel of their heart was more impregnable than their mountain fastnesses. How changed are the times! The sun of liberty is shining on an awakened country; all barriers are thrown down; it behoves us to see to it, that we are, throughout the whole of Italy, witnesses for the truth. God, who was the strength and upholder of our ancestors, will also be our strength and our guide, and we may look to Him with confidence to give us wisdom and power equal to our day."

Signor P. Longo urged upon his audience of more than 3,000 persons, the duty of bearing testimony for Christ. When they felt, he said, that they were pardoned and saved by Him they were bound to do so. Whilst this is true of each individual member of the body of Christ, it was especially true of the Church as a whole. O Waldensians, he continued, not only be Christians in heart but Christians in deed, testifying of Him before the entire nation of Italy. Be a living pillar of testimony in the sight of all the people. From the place where we are now assembled have gone forth warriors of the Cross into Piedmont, Liguria, Tuscany, into all Italy, carrying the Gospel and following the footsteps of our King. The evangelists from the valleys, bearing the sword of Spirit—the Word of God—entered at the breach of Porta Pia, and have settled down close to the Quirinal, the old dwelling place of the Popes. . . ."

It is possible that the Pope may be think-

ing that it is time to make a venture. He has given permission to the clergy to take part in the administrative elections. His party assert that they will be able to bring up 10,000 voters to the poll. Large sums of money are being laid out in organization, etc., and the sale of indulgences and other ecclesiastical privileges (?) are being pushed on (to fill the Papal exchequer) with zeal and determination. Will the Christians of England remember Italy in their prayers in connexion with the coming elections? Will they not bear in mind the noble inscription on the Royal Exchange in London—"The earth is the Lord's and the fulness thereof!" Italy for Christ; religiously, socially, and politically!

NORWAY.

(From the *Allgemeine Missions Zeitschrift.*)

The missionary movement in Norway began contemporaneously with that in Denmark. The two countries having been politically united till 1814, the (Danish) Evangelical Missionary Society had many Norwegian members. The interest in missions was not, however, very great, and the journal which Bishop Bugge, of Drontheim, began in 1821, was only continued for two years. A young man of the higher classes, whose attention had been drawn to missionary interests by reading Pastor Rönne's writings, entered into closer correspondence with the author, in 1824, and was, through his influence, accepted in the missionary school at Basle. When the Basle Missionary Society, in 1826, was contemplating a mission in Guinea, he was commissioned to go home in the interest of the enterprise, and collected a considerable sum of money for it; but his poor health compelled him, in 1827, to give up the thought of going out himself as a missionary. Holm, the Chairman of the Norwegian Branch of the Moravian Society, published a paper, from 1827 to 1849, which contributed much to the advancement of interest in missions. The collections were mostly taken for the Brethren's Missions, and several Norwegians went into the service of that Society.

At the same time attention was directed toward the nominally Christian, but really half-heathen, Laplanders. Stockfleth, who became a pastor in Finnmark, in 1825, entered into this work with great zeal, and won friends for it; securing for it the support of the Government, the Norwegian Bible Society, the Christian Literature Society, the "Society for the Promotion of Christian Knowledge among the Laplanders," and of many private persons. The Stavanger Missionary Union, founded in 1826, co-operated with several foreign societies. In 1842, yielding to a general desire for a closer association of the friends of missions and the local societies of the country, this union called a meeting, at which sixty-five societies were represented, and the Norwegian Missionary Society was founded. This Society is organized on a kind of federative principle, under which the local circles have considerable importance and autonomy, and is Lutheran in faith. A full union in effort was still not fully secured. The eastern and western parts of the land were divided under different types of faith (Orthodox and Pietistic), and the people in the west became interested in the foundation of a mission school. A movement was set on foot to send out the candidate Schreuder as a missionary, with the co-operation of the Danish Society.

For the sake of uniting the missionary effort, the Norwegian Missionary Society decided, in 1843, to support the Schreuder enterprise, and to establish a missionary school as soon as the necessary conditions here afforded. The school was founded in the same year, but was suspended between 1848 and 1858. The Schreuder Committee was dissolved in 1846, and its ward went wholly into the service of the Norwegian Society. After an unsuccessful start in Natal and another in China, Schreuder returned to Natal in 1848, and founded there a mission which has grown into a work of sixteen stations. In 1865 a new mission was founded in Madagascar, in which twenty-six stations have been established. In all, the Norwegian Missionary Society returned, at the end of 1887, 41 ordained missionaries, one of whom is a physician, 6 single women and one lay helper, 16 native pastors, 900 native teachers and evangelists, 16,555 members, 37,500 children in schools, and 44,000 attendants at church. Its receipts for the year 1886-87 were 387,711 marks, of which 50,000 marks came from America.

The division that has been mentioned as having occurred in the missionary effort of the country still exists, having been reopened in 1873 by the withdrawal of Schreuder—

who was made a bishop in 1866—from the service of the Society. He preferred to be the missionary of the Norwegian Church rather than of an unofficial organization, and was not satisfied with the democratic administration of the Society. He claimed the station Entumi, which had been assigned to him, and his widow maintained the claim after his death in 1882. The Government of Natal decided that Entumi was the property of the Norwegian Missionary Society, but that the Schreuder Committee had a right to labour in it so long as they were able to supply the station with a Norwegian missionary. A new station was formed in 1875 at Untumjambili. Some four missionaries have been sent out, with two helpers in the temporalities. The directory of this mission is a close committee, of which the Bishop and Provost of Christiania are *ex-officio* members. If the Norwegian Church should formally assume the care of heathen missions, the committee would have to dissolve and surrender its functions. The mission included, in 1887, two missionaries, one single woman, 352 baptized members and 130 communicants, and 124 children in the schools; and its receipts for 1887-88 were 6,271 marks.

One of the founders of the Indian Home Mission Society to the Santhals was the Norwegian Skrefsund, who was sent to India in 1863 by Gossner's Missionary Society, but left its service in 1865. Other Norwegians have joined him; and, through the efforts of returning missionaries, a great interest in their work has been awakened in Norway, resulting in the formation of committees in several of the larger towns. These committees have no united organization, but recognize the one at Christiania as their chief. The receipts of this mission in 1888 were 37,141 marks.

A society for missionary work among the Norwegian Laplanders was formed in 1888. It has sent out two itinerant preachers to visit the people in their huts and tents, and has begun publishing parts of the Bible and other books in their language. Norwegians contribute to the Missionary Society of the Methodist Episcopal Church, the English Baptist Missionary Society, the Women's Society for China of Stockholm, and the Moravian Missions.

The whole number of Norwegian Missionary labourers includes forty-seven ordained and two unordained men, and nine women; and the total income in 1887 was 382,674 marks.

TURKEY.

The following interesting letter has been written for *Evangelical Christendom* by the Rev. Henry O. Dwight, of Constantinople:—

Marsovan, Turkey, Aug. 10, 1889.

To land at Samsoun, on the Turkish coast of the Black Sea, brings one instantly in contact with the business life of the interior of Asiatic Turkey. Grain, cotton, silk, tobacco, and wool from Asia Minor and even from North Mesopotamia, clog the custom house sheds, while the little two-wheeled bullock-carts, the white-covered Tartar waggons, and the trains of camels and pack mules which, form the *petite vitesse* and the *grande vitesse* of the Turkish transportation system, crowd the streets of the city. The inns of the city are devised to meet the needs of the carters and muleteers, having more stable room than anything else, and having no idea that it is a part of the work of an inn to provide food and beds for its guests. For lunch, we go to a new "hotel," where iron bedsteads are just being put into the rooms, where a fair meal is served us in a dining-room that is supplied with bedsteads as well as dining-tables, and where the landlord in person stands behind the door and grinds out "God save the Queen" on a hand-organ while we discuss his viands.

"Protestants in Samsoun?" "Oh yes, there are Protestants in Samsoun," answers the man whom we question; and then he goes on to state that there are two merchants over there in the bazaar who are Protestants, and, therefore, no one asks for a writing from them to bind a bargain; and that there is a Protestant workman over there in the factory who is the only one who can be trusted with a Sunday holiday; so that the overseer will call out to his men on a Saturday afternoon, "We can't trust you to have Sunday; you all get drunk, waste your money, and are good for nothing on Monday; so you must all come to work to-morrow—all, except A——, the Protestant; he won't work on Sundays, and, besides, we can trust him!"

With this introduction, we are taken up the street, in sight of the fine Greek cathedral, by the Roman Catholic church, to the simple and neat Protestant chapel. Here a Council is in session, discussing the question of organizing an Evangelical Church. The Council is composed of representatives of the American Mission, of the

native Evangelical churches at Trebizond, Ordon, and Marsovan, and of the "Union" or Association of Evangelical Churches in Central Asia Minor. Twenty-three Greeks, Armenians, and Bulgarians, members of Evangelical churches in other parts of the country, but resident in Samsoun, have asked to be organized as a church and to have their Protestant Armenian preacher, who has taught them for the past seven years, ordained as their pastor.

Interesting as was the work of the Council and the Christian testimony of the candidate for the pastorate, there is no room for detail here. Suffice it to say that the story of struggles for an education on the part of the candidate, moved with admiration all who heard his simple history of plucky perseverance, with the object of learning better to teach men of Christ. After four hours of examination and deliberation, the Council decided to proceed with the ordination on the morrow. The Evangelical community here provides one-half of the cost of maintaining its pastor and school, receiving aid to the amount of one-half from America.

We are the invited guests of a Protestant Greek merchant that night, and listen eagerly to his story of his long struggle against joining the Protestants, being forced into it, after fifteen years of resistance to conscience, by the utter ignorance of the Scriptures on the part of the Greek clergy and by their opposition to his quest for spiritual instruction.

Sabbath morning, their is a young men's prayer-meeting, conducted by our host, at half-past six. As we walk together to the chapel at ten, our host has a kindly word for every one he meets, and is evidently well known. To one he suggests that he had better come to chapel; to another he simply says, "Coming?" receiving a smile and a nod in reply. Two Greeks are playing backgammon in front of a café. Our host bids them good morning in passing, and adds "Is that the best way to spend Sunday?" to which the answer is given, "Oh, well, I am going to your church to-day!"

Then follows the solemn service at the chapel, where the church is organized with public profession of its simple creed and covenant, and where the new pastor is ordained in the presence of an awe-struck audience of over 300. Afternoon is a second service—a sermon—followed by the celebration of the Lord's Supper.

Leaving the Samsoun brethren with many a hearty prayer for God's blessing on their new relation, we mount (Monday morning) a vehicle akin to the Russian troika, without springs and without seats, drawn by two scrawny ponies, and driven by a young Tartar emigrant from Russia. For provision by the way, we buy some ready-cooked meat at a Turkish cookshop; see it wrapped into a ball in the bread of the country, which resembles thinnish sheets of leather, and pack it away in our provision basket. Then we go jolting and rattling up the hills toward the mountains of the coast range.

A ride of three days, not without minor mishaps, such as the loss of a wheel and the utter collapse of our ponies, brought us to Amasia, the birthplace of Strabo, and the ancient capital of Mithridates, King of Pontus. Of the tribulations of the nights spent in wayside khans, in rooms permeated with the aroma of the stables beneath, and swarming with fleas and other vermin; and of the meals composed of black bread and cheese, or olives with an occasional egg, there is not space to speak. Suffice it to say that the custom of the country expects the traveller in these regions to carry his bed in his waggon, and lay it on the khan floor at night, and to live on such simple provisions. Moreover, the most successful missionary in this country is he who can most completely free himself from the need of other impediments than these customs of living imply.

Amasia lies in a delicious garden shut in by three replicas of the Rock of Gibraltar, and watered by the Iris (Yeshil Irmak) River, which, with one of its tributaries, has hewn this gorge out of the rocks. Here we found another Protestant chapel, rather poorly furnished, and an Evangelical community whose members gave us a hearty welcome. At the door of the chapel, on the Thursday afternoon, we met some thirty Armenian women just coming out from the women's weekly prayer-meeting. The pastor of the Evangelical church here was educated at Basle, and seems to be doing faithful work. A bright-faced Armenian girl, a graduate of the American Seminary at Marsovan, teaches the common school on the chapel premises.

Six hours' ride (north-easterly) in our springless cart brought us to Marsovan, a town of 15,000 inhabitants, lying in a magnificent plain at the foot of lofty mountains, and surrounded by wheat fields and vineyards. "Protestants in Marsovan? Oh yes, look there!" In the direction indicated were several large white buildings rising amid green trees at the highest end of the town, in sharp contrast to the mud walls of the other

houses. There was no suggestion of mud for plaster, or of hazy ideas of architecture for the plan of these fine-looking buildings. They were the handiwork of the American missionaries, and form their educational centre in these parts, comprising Anatolia College, where something over one hundred young men are studying science; a Theological Seminary, where a dozen picked men are preparing for the ministry; and a seminary for young women, which provides teachers for a wide region round about. At all of these institutions are found both Greek and Armenian students. The white walls of the buildings of the missionary station are appropriately suggestive of the brighter scheme of life which they introduce into this province.

Would that all my readers might have gone with me on the Sabbath into the Evangelical Armenian Church in another part of this town. Some impression of the hold which the Gospel is gaining on this people might have been gained from the mere sight of 1,000 or more men, women, and children packed cross-legged on the floor of this church and listening with intentness to the simple Gospel exposition of the preacher. These people value their Christianity. They support entirely their own church and school institutions without financial aid from abroad, and they manage a Young Men's Christian Association, Women's Dorcas Society, and Young People's Society of Christian Endeavour in a way that shows their purpose to do the work which falls upon them as a Church of Christ in a dark and weary land. Viewing together the whole district under charge of the missionaries at Marsovan, the natives pay 65 per cent. of the whole cost of all the educational and evangelistic work which the mission has established in the district, only 35 per cent. of the annual expense being received from abroad.

The seed of the pure Gospel has been planted and has taken root in this interior plateau of Asiatic Turkey. The squalor and the stolid ignorance of the masses of village people still strike the traveller's eye rather than the changed conditions which the Gospel has sparsely introduced; but the careful observer will see the springing shoots of the tree of the kingdom, and on finding that as, in this place, they are firmly rooted in the soil, he is convinced that the growth to fill the whole land is but a question of time.

This hope and confidence as to the prospects of Evangelical Christianity in this part of Turkey marked all the discussions of the missionaries, whom we found holding their annual business meeting in the spacious hall of Anatolia College. The reports from the various stations, east, west, and south, abounded in evidence of the change which the Gospel is making in the lives of the people. The appearance in different parts of the country of Bible-classes and of reformation bands within the pale of the proud old Oriental churches; the steady progress of the Evangelical Churches in sustaining their own financial burdens; the discussion in the mission-meeting and adoption of a set of rules for the transfer of work and of territory now worked by the mission, into the independent control of native churches or societies; yes, and such a little incident as the visit during the mission-meeting of the Rev. Dr. Constantine, of Smyrna, to a Greek village twenty miles from Marsovan, where he was asked to preach in the Greek Church to an audience of 200, of whom not half-a-dozen were Protestants; all these indications point to growth, and justify the confidence that Evangelical Truth is on the way to control the future of the people of Asiatic Turkey.

It was meet that the last Sabbath evening of the mission-meeting should be spent in a praise service. All the missionaries and their families, numbering fifty-five Americans in all, were present, with a goodly number of natives who knew English enough to participate in the exercises. So let our last view of Marsovan be of these servants of God praising Him, whose is the work, for His blessing on their labours.

SCUTARI MEDICAL MISSION.

This Mission, founded by Dr. and Mrs. Alexandrian, is becoming a real power for good in Scutari. Since the American Board began its good work of evangelizing in the East, great changes have taken place, both as regards the enlightenment of the people and the improvement of the relations between the various nationalities in the dominion of his Majesty the Sultan; so that there are now greater facilities for establishing friendly relations between the Mohammedans and the Christians.

One aspect of the Scutari Mission that will interest the public is that it is almost patronized by several Moslem Pashas. After a careful scrutiny as to its political bearings

and suspected revolutionary tendencies, they have begun to admire the unmixed faith of its promoters, and their devotion for the welfare of the community.

The Orphans' Home has now twenty-five destitute girls, whose bright and cheerful faces attract the visitors. They are being trained by governesses, assisted and superintended by Mrs. Alexandrian.

The Dispensary work is daily growing. Dr. Alexandrian works hard; attending from fifty or sixty up to 100 patients in one day, and dispensing medicine for them all, involves a good deal of labour. There ought to be a dispenser, so as to leave a little more time for attendance on the patients. Moreover, many who come to the dispensary are really cases for a hospital. The patient has no means for good nourishment and nobody to nurse him, therefore cannot carry out the directions, and consequently there is a loss of valuable drugs.

This and the like occurring every day show very plainly that a Medical Mission can do comparatively little good work without a hospital. In a hospital, too, the patient is obliged to stay for a few days; so that Christian truth and goodness can be instilled into the mind. Dr. and Mrs. Alexandrian are peculiarly fitted for the work they have undertaken, which is calculated to overthrow the prejudices of men, to undermine the barrier existing between various nationalities in the East, and thus to work out a slow but sure revolution in the moral condition of the Oriental classes.

The following is an extract from a long testimonial commending the project to all Christian friends:—

"The work has increased to such an extent that were it not for the indefatigable industry of the workers . . . it were impossible to carry it on. Benevolent friends at home and abroad have always been ready to stretch out a helping hand to these workers; yet the extent and importance of the work is always calling out new wants and views of the Mission. And we, the undersigned, are fully convinced of the urgent necessity of a Mission Hospital, wherein a few of the thousands of invalid applicants may perchance find a home of relief for their sufferings. It is needless to enlarge upon such a want in this most interesting town of Constantinople. We fully believe that the appeals of these workers . . . will be most rejoicingly and generously contributed to by every one who loves his or her Master. . . .

"We consider it a merciful providential arrangement in this hour of hard labour that the Lord has led Dr. Altounian to become a co-operator with Dr. and Mrs. Alexandrian. . . .

"Dr. Altounian is a distinguished graduate of Edinburgh University, an able and trustworthy young man, full of Christian zeal and sympathy. . . . We heartily recommend him to all friends in England and Scotland, which countries, as well as America, he is visiting for the purpose of raising the necessary funds.

"We trust and believe that God will crown his efforts with the most deserving success.

"Lady Catherine White, the British
"Embassy; Rev. Chas. H. Brooks,
"American Missionary; Professor
"Hagopos Djelizian, Robert Col-
"lege; T. F. Weber, Esq., Imperial
"Ottoman Bank.

"June 27, 1889, Constantinople."

It may be added that for a Hospital containing twenty beds, an out-patient department and residence for Medical Attendant, £2,000 would be about sufficient; and we appeal in the name of Christ to your sympathy and benevolence for the effectual carrying out of so good a project.

M. S. Altounian, M.B.

GLIMPSES OF LIFE IN CHINA.

The idols, the Chinese believe, are very human, and are moved and controlled by the same feelings as themselves. They have this idea in reference even to heaven, the highest and greatest of all the objects of worship. Though it is exalted in their conceptions far beyond the greatest of the idols that are enshrined either in their homes or in their temples, they never have the lofty idea about it that we have about God. Ours is the result of the direct revelation that we have about Him, and not from any intuitional knowledge that man has concerning Him.

To illustrate this, let me take an incident from actual life, and for a moment let us imagine that we are passing along the crowded streets of a great city. They are very narrow, and it is very difficult for us to get on. We have to be patient, as the rest of the crowd is. By-and-by we come to the opening of a cross street. A great crowd is gathered, looking intently at something that is going

on. We find a woman kneeling in the middle of the road, who seems to be perfectly mad with passion; her long hair, instead of being neatly braided up in the complicated way that the fashion demands, is hanging down dishevelled over her back; she is screaming at the very top of her voice, till her words become almost inarticulate. As we listen attentively, we find she is imprecating the most terrible curses against some one that has wronged her. It is awful to listen to the long catalogue of dire evils and judgments and fierce woes that she asks Heaven to send down upon her enemy. We ask a bystander what is the cause of all this. He informs us that the woman, who is still screaming out curses and knocking her head against the earth, has been accused by another of theft, and, as she has no means of proving her innocence, she is appealing to Heaven to vindicate her by the utter destruction of her enemy.

The lives of the colporteurs are in such direct contrast to those that worship the idols, that they make a deep impression upon the heathen, and thus prepare the way for their books, and for the doctrines they teach. When they are abused by the crowd, they reply with modesty. When some abominable epithet is hurled at them, because of their connexion with the foreigner, they do not get angry and threaten. They are patient and good-tempered, and will spend hours in explaining what the Gospel teaches. On one occasion last year the colporteurs entered a village situated on what is called the Great Road. The village had about 1,000 inhabitants; it was flourishing and well-to-do, and the people had a solid, comfortable air about them, such as the poorer villages have not. One remarkable feature about it was that there was no inn or lodging-house in it. It is usual, in these villages that lie on the great thoroughfares, to have such places for the entertainment of travellers who may wish to spend the night in them. No traveller could do so in the village that the colporteurs reached, for there was no place in which they could rest for the night, and no one one could be got either for love or for money to give them a resting-place.

It seems that, fifty years ago, one of the leading men of the place dreamed that the Clan Choa was destined one day to come and dispossess them of their lands and their houses, and to drive them forth as wanderers in the world; since then they have allowed no one, of whatever family name he may have been, to rest a night in the place. They made this stern resolve in regard to all names, lest some one of the dreaded Choa family should, under an assumed name, get a footing amongst them, and finally be the means of the fulfilment of the dreaded prophecy.

A short time before the colporteurs arrived, two or three natives of this place, who had become Christians, wished to establish a church in the village. A house was accordingly rented, and a preacher was sent for. He had been there only a few days, when the leading men of the place collected a large sum of money from the people, with which they bribed the mandarins, who ordered that the church should be at once closed, and no further efforts should be made to evangelise the people.

The colporteurs entered the village and began to display their books. A crowd soon gathered round them. It was not a pleasant, inquisitive one, such as they usually met; it was a surly dissatisfied one. The dream of the man that had long been lying on the hill side close by, with his prophecy still unfulfilled, affected their minds towards these strangers. They were told that neither they nor their books were wanted in that place, and the sooner they proceeded on their way the better it would be for them.

The colporteurs tried to remonstrate with them, and to show them that their books would teach them how to live, and how to attain the highest happiness. They replied in a threatening manner that they did not want to hear anything they had to say, and that if they did not at once pack up their books and be off they would drag them out of the village. Seeing that the crowd was becoming threatening, they very wisely left and proceeded on their way.—Rev. J. MacGowan.

Missionary Notes.

FINLAND.—The Rev. J. D. Kilburn, late of St. Petersburg, has been holding meetings in Ethonia, Livonia, and Finland, and found considerable readiness to hear in every place. In some places members of both the Greek and Lutheran Churches have joined in the meetings, and have acknowledged the good received. He intends resuming pastoral work in England, but will (D.V.) spend the coming winter in travelling in different parts of the north, and visiting scattered Christian workers, and trying, more especially, to arouse a deeper interest in the spiritual training and well-being of the young, and promoting Christian union.

THE Rev. J. Jones, late of Maré, who has been in England since his expulsion from Maré by the French Government, has been suddenly called away to Sydney by the serious illness of his wife. We are sure that the many readers of *Evangelical Christendom*, to whom Mr. Jones is known, will sympathize with him in this trial, and also pray that, if it be the will of our heavenly Father, the beloved helpmeet may be again restored to health and strength.

ISLANDS OF THE SEA.—The population of Samoa is 35,000, of which 26,000 are nominal Christians. There are about 200 Christian schools, with more than 8,000 pupils. The first missionaries were eight native Tahitians, who went there in 1830. On Sunday no work is permitted on the island, and the sale of intoxicating liquors is absolutely forbidden. Formerly there was not an island in the Pacific where ships could touch without peril from the natives; now, owing to the labours of missionaries, there are very few where trading vessels may not anchor and refit, and receive all needed help from the people.

AINTAB.—Our correspondent writes: There is just now a remarkable revival of religious interest in the city of Aintab. It commenced in some special meetings held in the Third Evangelical Church by the Rev. Mr. Jenanyan, of St. Paul's Institute, Tarsus. The whole city has seemed to be moved, and about 600 persons have become applicants for admission to our churches on profession of faith. Several remarkable instances of the conversion of vicious men are reported. It is yet too early to judge of the permanent fruits of this movement, but it seems to be a genuine case of the presence of the Holy Spirit in a large community.

TIBETAN NOTIONS ON EUROPEAN IDOLATRY.—A writer in the *Moravian Missions* Periodical Accounts, says: "One of our missionaries, writing from the borders of Chinese Tibet, protests against a custom of European merchants, which is bearing evil fruit in an unexpected quarter. The trade usage mentioned in his letter is certainly condemned by the second commandment. He says: 'many merchants ornament their packages of wares designed for India with coloured pictures of Indian deities. These may be considered by them in the light of mere trade marks, but when the goods so adorned are brought into Tibet, the inhabitants of this country look upon these pictures as idols. I have found such put with the sacred things in Buddhist monasteries; I have seen them placed in the houses of the people with the household gods, and I have been most confidently assured at different times and places that the Europeans manufacture the pictures with the purpose of worshipping these gods. Of course I endeavoured to explain, but I could get no hearing. The very fact seemed to them conclusive evidence against the missionary's teaching of the one invisible God. I wish Christian papers would protest against what is leading the people astray, nor rest till the mischievous custom is abolished.'"

AMERICAN BIBLE SOCIETY.—The annual report of this Society shows that it is doing a large work in foreign lands. Within the year no less than 434,681 Bibles, Testaments, and portions have been printed or purchased abroad, at the Society's expense. Aside from these, 75,101 copies were sent from the Bible House in New York to foreign lands, making the total foreign circulation of the year 509,782 Bibles, Testaments, or portions. The total disbursements on account of work in foreign lands amounted to $161,521.97. This Society surely is taking a noble part in the work of carrying the Gospel to the nations of the earth. Among the new translations or revisions of the year we may mention Mr. Doane's version of 1 & 2 Samuel and 1 & 2 Kings, in Ponapean. The Rev. Hiram Bingham has already translated two-thirds of the entire Bible into the Gilbert Island language. An edition of the New Testament

in Chinese (Easy Wenli), prepared by Dr. Blodget and Bishop Burdon, is to be printed tentatively with the co-operation of the American Bible Society. A new Spanish version of the Old Testament under the care of Mr. Pratt, aided by a committee representing all the missionary societies labouring in Mexico, is well under way.

THE SYRIAN CHRISTIANS IN INDIA.—Dr. Lindsay, of the Free Church of Scotland, is now visiting the missions of that Church in India, and he gives in the *Free Church Monthly* an account of the Syrian Christians who dwell chiefly in Travancore. One authority states that there are about 100,000 of these Syriana Christians. Dr. Lindsay regards them as probable descendants of the Nestorian Christians who were banished from the empire by Theodosius. The Church Missionary Society has laboured among them, and oftentimes with promise of much success, but while there has been a reforming party among them, the majority hold very rigidly to some of their ancient tenets. Dr. Lindsay now reports that the reform party, which is headed by the Bishop Mar Athanasius, has endeavoured not to secede from the ancient church, but to secure an evangelical reformation within it. The chief points they insist upon are: The repudiation of prayers to the Virgin or saints and for the dead; and of the doctrines of transubstantiation and the mass, and of compulsory fasting. They protest also against various superstitious rites, such as kneeling before the cross, the lighting of the candles for forty days at the graves of the dead, and the offering of sweetmeats at the temples. They demand that worship shall be in the vernacular, and that the old Syrian liturgy be translated into Malayalam. They desire to be associated with other Christians and especially with evangelical Protestants. This reform party is engaged in a protracted lawsuit with the unreformed section for certain property belonging to the Church, the courts hitherto in their decisions having favoured the old party. The reformers are anticipating defeat in their suit, but are building churches and are resolute in their purpose to maintain evangelical Christianity. It seems that the impulse that led to this reformation is due to the work of the Church Missionary Society and to the Christian College at Madras. Mar Athanasius, the present leader, was a student Mexico, is well under way. — *American Exchange.*

Evangelical Alliance.

CHELTENHAM CONFERENCE.

OCTOBER 22—24, 1889.

As already announced, the Annual Conference of the Evangelical Alliance will (D.V.) be held at Cheltenham, on Oct. 22 to 24. All the meetings will be held in the Assembly Rooms.

It is hoped that, as Cheltenham occupies a central and an important position in the country, a large number of Christian friends will assemble from all parts of the United Kingdom; and it is much desired that this opportunity for Christian fellowship may, by God's blessing, prove to be a time of spiritual refreshing. A hearty welcome is offered to all friends of Christian union, whether members of the Alliance or not.

The Council earnestly desire the prayers, especially of those who are unable to attend, that this gathering may be richly blessed. In Cheltenham a series of meetings has been arranged for special prayer that God's blessing may rest upon the whole proceedings of the Conference.

An influential committee has been formed to make the necessary local arrangements. Hospitality will be provided as far as possible, and those who desire it are requested to communicate with the Secretaries in London (7 Adam Street, Strand) as early as possible, but not later than Oct. 8. [Hotel charges will be found moderate.]

The following is the programme:—

TUESDAY, OCTOBER 22.

CONVERSAZIONE at 6.30 P.M. PUBLIC MEETING at 7.30 P.M. The Rev. Canon BELL, D.D., to preside, and deliver an "Address of Welcome" on behalf of the Cheltenham Committee. Brief addresses by the Right. Hon. Lord Polwarth (President), and the Rev. F. H. Marling (Montreal). Address by the Rev. Donald Fraser, D.D. (Marylebone Presbyterian Church). Subject: "Christ and His Friends."

WEDNESDAY, October 23.

Morning, 10 o'clock.—Devotional Meeting. The Rev. J. Morell Blackie, LL.B. (Minister of the Congregational Church), to preside. 11 to 1 o'clock.—Conference. Chairman, The Right Hon. Lord Polwarth. "The Annual Address," by the Rev. Hubert Brooke, M.A. (Incumbent of St. Mary's, Reading). Subject: "The Head needing the Members." (1 Cor. xii. 21.) "The Practical Resolutions," to be read and enforced by the Rev. John Hartley (of the Wesleyan College, Birmingham). Brief abstract of the Annual Report to be presented by the Secretary. Address by the Rev. L. B. White, D.D. (Rector of St. Mary Aldermary), London. Subject: "The Evangelical Alliance in relation to the Evangelisation of the World."

Afternoon, 3 o'clock.—Meeting for Open Conference. Chairman, General Sir Robert Phayre, K.C.B. (Vice-President). Subject: "Missions." Addresses by the Rev. Philip Colborne (Birmingham), Rev. J. Hudson Taylor (China), and others.

Evening.—Public Meeting at 7.30 P.M. Chairman, The Baron de Ferrieres. Addresses (1) "The present danger to vital religion from the insidious advances of Ritualism and Romanism," by the Rev. Talbot Greaves, M.A. (Vicar of Clifton); (2) "The Lord's People, a Royal Priesthood," by the Rev. Clement Clemance, D.D. (Croydon); (3) "The Spirit in which Religious Controversy should be conducted," by the Rev. John Culross, M.A., D.D. (Principal of the Baptist College, Bristol).

THURSDAY, October 24.

Morning, 11 to 1 o'clock.—Conference. Chairman, General Sir Robert Phayre, K.C.B. (Vice-President). Addresses—(1) "The present necessity for firmly and fully maintaining the Divinity and Atonement of our Lord Jesus Christ," by the Rev R. R. Jenkins, M.A., D.D. (Hon. Secretary Wesleyan Missionary Society); (2) "The Primitive Records of Genesis, attested by the oldest Gentile traditions," by the Rev. Canon Fausset, M.A. (York); (3) "Meditation in Holy Scripture, the antidote for present day restlessness and superficiality in Christian life," by the Rev. Henry E. Brooke (Bromley, Kent).

Afternoon, 3 o'clock.—Meeting for Open Conference. Chairman, Donald Matheson, Esq. Subject: "National Morality and the Opium Traffic." Addresses by the Rev. Geo. Piercy (of the Wesleyan Mission to the Chinese in London), Rev. J. Hudson Taylor (China), and others.

Evening.—Public Meeting at 7.30 P.M. Chairman, the Right Hon. Lord Polwarth. Addresses: (1) "Love of the Brotherhood indispensable to Spiritual Life," by the Rev. Canon Ripley, M.A. (Norwich); (2) "Calvary, the Meeting-place of Christians," by the Rev. C. B. Symes, B.A. (Congregational Church, Leytonstone).

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, Sept. 12, Colonel Wilmot Brooke presiding. The Chairman read a passage of Scripture, and prayer was offered by Admiral Grant.

Letters were read from Donald Matheson, Esq., and several other members of Council expressing regret that they were unable to be present.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. Henry J. Alcock, Wellington.
Smith W. Davids, Esq. Carnarvon.
Rev. E. Bailey, Tunbridge Wells.
Dr. Saunders, Tunbridge Wells.
Mrs. Ellerton, St. Austell.
Rev. Clement F. Bryer, Falmouth.
Rev. Jos. S. Silcox, Falmouth.
H. Cox, Esq., Falmouth.
Mrs. Cox, Falmouth.
Edward Kitts, Esq., Falmouth.
Mrs. Kitts, Falmouth.
Mrs. M. Punnett, Falmouth.
Miss Punnett, Falmouth.
Mrs. Hooper, Falmouth.
Mrs. Stephens, Falmouth.
Miss Lovegrove, Falmouth.
Rev. J. S. Flynn, M.A., St. Merryn.
Mrs. Hebden, Carnforth.
Mrs. Hallett, Salisbury.
Mrs. E. Rawlmee, Salisbury.
Mrs. Higgins, Salisbury.
Lieut.-Colonel Pepper, Salisbury.
Mrs. Pepper, Salisbury.
Mrs. Christie, Salisbury.
Mrs. Gilbert, Salisbury.
Mrs. Powning, Salisbury.
Mrs. Beckingsale, Salisbury
J. G. Fenwick, Esq., Newcastle-on-Tyne.
C. W. Dixon, Esq., Tynemouth.
Mrs. Dixon, Tynemouth.
Rev. S. Isaacson, Teignmouth.
Rev. F. Teale, Teignmouth.
W. R. Goodale, Esq., Paignton.
Mrs. Price, Paignton.
Miss Tapley, Paignton.
John Deacon, Esq., Tonbridge.
Miss F. E. Boodle, Tunbridge Wells.
Mrs. Chadwick, Catford.
Mrs. S. F. Luard, Southboro'.
Mrs. Bigsby, Southboro'.
Miss E. Kinloch, Southboro'.
Mrs. Whitty, Tunbridge Wells.
Miss E. Mackay, Tunbridge Wells.
H. B. Langmore, Esq., Tunbridge Wells.
Mrs. Barker, Tonbridge.
Miss G. Gorham, Tonbridge.
Miss Coote, Tonbridge.
Miss B. Margary, Tonbridge.
Miss K. Margary, Tonbridge.
Rev. Canon Woodroffe, Tunbridge Wells.
Mrs. Woodroffe, Tunbridge Wells.
Miss Dawes, Worthing.

DEPUTATION WORK.

General Field and Mr. Arnold gave reports of their recent Deputation Work.

OBITUARY.

The death was reported of the Rev. Dr. Horatius Bonar who had been for many years a member of this Council; also of the Rev. Professor Christlieb, President of the West German Branch of the Evangelical Alliance.

The Secretaries were instructed to convey to the bereaved families, the expression of the heartfelt sympathy of this Council.

CHELTENHAM CONFERENCE.

The complete programme of arrangements for the approaching Cheltenham Conference was submitted and approved.

SALLE EVANGELIQUE, PARIS.

The Secretary read extracts from letters from the Italian pastor, Dr. Gay, of Rome; the Spanish pastors, Araujo, of Saragossa, Mayorga, of San Sebastian, Tornos, of Madrid, and Carrasco, of Malaga, giving accounts of their evangelistic work in connexion with the Salle Evangelique in Paris, undertaken at the request of this Council. From these reports it would appear that while it had been found impossible to gather any considerable number together for services in the hall, much had been done in the way of personal appeal as well as in the distribution of tracts and portions of Scripture. It was earnestly hoped that the good seed thus sown would yield much fruit.

RELIGIOUS LIBERTY IN TURKEY.

On the subject of Religious Liberty in Turkey, the Secretary called attention to a Blue book recently presented to Parliament, in which the correspondence between this Office and her Majesty's Secretary of State for Foreign Affairs is included.

QUARTERLY CONFERENCE.

The subject for the next Quarterly Conference to be held on October 4, was approved as follows:—

"Christ our All-sufficiency for Personal Life and Godliness, and for Service" (2 Peter i. 3; 2 Cor. iii. 5). The Rev. H. Armstrong Hall, Vicar of St. Mary's, Isleworth, to introduce the subject in a brief address.

DEPUTATION WORK.

GENERAL FIELD, C.B., on August 12, while *en route* to South Devon, visited Salisbury. It was the first time for many years that any meeting for the Evangelical Alliance had been convened at that city, and it appeared unfortunate that the Vicar of Fisherton, a warm friend of the Evangelical Alliance, should be absent on his summer holiday. Lieut.-Colonel and Mrs. Pepper had very kindly invited many Christian friends to meet the deputation at their residence, and a goodly number assembled. After a passage of Scripture had been read and prayer offered by the Rev. G. Rogers, Colonel Pepper introduced General Field, remarking that they had all come to receive information regarding a very important Christian work which, up to that time, they had been very little acquainted with—The Basis of the Evangelical Alliance, setting forth the fundamental truths of the Gospel as the foundation upon which the organization rested, was read out by General Field; and he then gave a sketch of the formation of the Alliance forty-two years ago, explaining the principles of brotherly love and union which the Alliance inculcates upon all the true disciples of Christ irrespective of denominational distinctions. He also dwelt upon, as far as time permitted, some of the various Christian enterprises promoted and carried out by the Society—viz., the annual Week of Prayer, showing how it had been extended to almost all countries; the International Conferences, convened in foreign lands, and their great influence in the advancement of vital religion; the Societies which have been initiated by the Evangelical Alliance—such as the Christian Vernacular Education Society of India, the Christian Evidence Society, the Turkish Missions' Aid Society, etc.; the erection at each of the Exhibitions in Paris of a Salle Evangelique for the preaching of the Gospel and the dissemination of sound Christian literature, etc.; the efforts put forth frequently for the counteraction of infidelity, Popery, and the desecration of the Lord's-day, etc.; and he then closed his address by giving an account of recent cases of religious intolerance and persecution of Protestant Christians in Austria, Bohemia, Hungary, Spain, Turkey, Syria, and the Baltic Provinces of Russia, in behalf of whom the Evangelical Alliance had interposed. A warm expression of thanks followed and friends came forward to subscribe to the funds and to become members.

On August 13 Teignmouth was visited, a public meeting having been arranged in the Town Hall. In this town for some years past an association of the Evangelical Alliance has existed, and its President (the Rev. Dr. Jacob) presided over the meeting. After a passage of Scripture had been read, and prayer offered, he gave a brief address, affectionately enforcing the principles advocated by the Alliance upon all present, and pointing out its great value in the present day, not only because of its efforts to increase love and union among the true followers of Christ, but because it was in many lands a faithful witness for God and His truth. The majority of those present were members of the Evangelical Alliance, and General Field therefore in his address confined himself chiefly to reporting the progress of the work during the past few years, and to giving an account of recent cases of persecution of Christians in Spain, Turkey, Syria, and of intolerance at Madeira, in behalf of whom the Alliance had successfully interposed. The meeting was closed with a vote of thanks to the deputation.

At Paignton, on the 14th August, Colonel and Mrs. Wright had kindly invited Christian friends to a drawing-room meeting for the Evangelical Alliance, but owing to continued heavy rain, many who would otherwise have attended were unable to be present. It was an evidence of real interest in the subject that some thirty friends braved the storm and came to hear the address. General Field gave a full and comprehensive sketch of the Alliance and its operations in many countries since its formation in 1846. The chief interest centred in the accounts given of the universal annual Week of Prayer, the great International Conferences, the efforts put forth to counteract infidelity, Popery, and the desecration of the Lord's-day; and in hearing of recent cases of intolerance and persecution in Turkey, Spain, and other lands. The manner in which the Alliance intervened in behalf of sufferers was explained, and the hearty thanks of the meeting were given to the deputation for the address.

On Sept. 9, General Field visited Southborough, and gave an address at a drawing-room meeting very kindly convened by Miss Foy, an old and valued member of the Evangelical Alliance. John Deacon, Esq., of Mabledon, Tonbridge, presided; and after the reading of Scripture and prayer, he spoke of his own interest in the Alliance, and of the great good wrought through its agency, mentioning, in particular, its efforts in behalf of religious liberty. The meeting was well attended, and many members had come anxious to hear of the progress of the work; all were greatly interested in the address, which touched upon the chief features of the operations—both at home and abroad. The extension of the annual Week of Prayer into nearly all countries, and the blessed results from the observance of the same, together with an account of the intervention of the Alliance in various cases of persecution, drew out much sympathy. The thanks of the meeting were given to the chairman and deputation, and some friends gave their names for membership in the Alliance.

A second drawing-room meeting at Tunbridge Wells, through the kindness of Mrs. Margary, took place at her residence, "The Hollies," Frant Road, on the afternoon of Sept. 10; the day was propitious, and a large number of friends assembled. Arthur Brown, Esq., presided; and, having read out the Basis of the Evangelical Alliance, and expressed his own lively interest in its principles and work—he referred to General Field as an old friend of many present, and called upon him to give his address. Before acquainting the members present with the progress of the work during the past few years, General Field gave, for the benefit of the friends who were strangers to the Evangelical Alliance, a sketch of its formation, aims, and objects. He then dwelt strongly upon the duty and privilege of all to cultivate brotherly love and union among the true disciples of Christ, and spoke of the international character of the Evangelical Alliance, and its establishment in many foreign countries.

The extension of the annual Week of Prayer and its great influence upon missions and native Christians in many lands was also explained; some account was likewise given of the great international conferences; of the formation of societies for the furtherance of the Gospel; of efforts put forth to counteract infidelity, Popery, and the desecration of the Lord's-day; of the erection of a Salle Evangelique at the Paris Exhibition for Gospel services, etc.; and of the frequent intervention of the Alliance in the cause of religious liberty. The address excited much interest, and at its close many friends gave their names for membership in the Evangelical Alliance.

Mr. Arnold reported to the Council that, on August 22, Mrs. Veale, of St. Austell, had kindly convened a drawing-room meeting on behalf of the Alliance, as she had done last year. The secretary's statement of the recent work of the Alliance awakened the sympathetic interest of all present, many of whom had given their names for enrolment as members at the meeting last year.

On August 23, Mr. Arnold proceeded to Falmouth, where General and Mrs. Aylmer again kindly gathered in their drawing-room a number of Christian friends to hear the secretary's account of the proceedings of the Alliance. General Aylmer expressed his continued and increased interest in the cause of Christian union. He greatly rejoiced in the progress of the Alliance and in the many tokens of God's favour which had been vouchsafed. Mr. Arnold's address dealt principally with the work of the past year, and he described the steps taken in regard to questions of religious liberty. In Turkey there has been some improvement—the appointment of a Vekil for the Protestant community, which had been so long delayed, has removed one of the greatest difficulties in the way of the official representation of any infringement of religious liberty. The release of Nicolaki Effendi from the persecution and imprisonment to which he had been subjected was another cause for thankfulness to God; and it was remarked that this release came while special prayer was being offered in many places on behalf of the sufferer. At the close of the secretary's address several of the ministers present gave expression to the warm sympathy and interest which had been evoked. Many new names were received for enrolment as members of the Alliance, and a collection of over £5 was taken at the close of the meeting.

On September 14, Mr. Arnold proceeded to Cheltenham to confer with the local committee on the arrangements for the approaching conference. He conducted services at Bethesda Chapel in the morning of Sunday, September 15, in Cambray Chapel in the afternoon, and in Wesley Chapel in the evening. There were large congregations, and the secretary had the opportunity of referring to the principles and the work of the Alliance.

On Monday evening, September 16, Mr. Arnold addressed a meeting in St. Paul's mission-room, Cheltenham, the Rev. A. R. Cavalier presiding.

RELIGIOUS LIBERTY IN TURKEY.

A Blue Book containing correspondence respecting the condition of the populations in Asiatic Turkey was, in August, by command of her Majesty, presented to both Houses of Parliament. It possesses a special interest for the Evangelical Alliance, as letters from the London Council addressed to the Secretary of State for Foreign Affairs, on the subject of religious liberty, are included with the replies from the Foreign Office. The Branch of the Evangelical Alliance at Constantinople has been zealous and active in keeping the Council well acquainted with the intolerant action of local authorities against Protestants in Turkey and Syria, and cases of individuals who have suffered from imprisonment for conscience sake have quickly been reported. The Council have frequently brought to the notice of the Marquis of Salisbury these infringements of religious liberty, in violation of the Hatti Humayoun and Berlin Treaty, wherein full religious liberty was guaranteed to all subjects of the Porte; and they gratefully acknowledge, as is shown in the Blue Book, how kindly and effectively their representations have been attended to by his lordship. The British Ambassador, Sir Wm. White, in carrying out instructions from the Foreign Office, has laid the whole Protestant population under great obligations, and while individual grievances have been redressed, lately a great benefit has been conferred by the appointment of a Vekil or head of the Protestant community, through whom their affairs can be represented to the Government.

Our correspondent at Constantinople says: "Happily we have a period of rest from aggression in the matter of religious liberty. We agree with you fully that the Blue Book shows Sir W. White's course in the matter of securing relief from intolerance to have been most commendable."

A correspondent at Trebizond writes: "The following vote, unanimously and heartily adopted by our meeting of missionaries lately held at Marsovan, will show how the services of the British Consul are appreciated: 'Voted, that we are happy to record our grateful appreciation of the activity and wisdom displayed by her Britannic Majesty's Consul, Mr. H. Z. Longworth, in using his influence with the Turkish officials in Trebizond for the protection of persecuted

parties, particularly in the case of Mr. Nicolaki Koozoodjak Oghtoo, of Alacham; also we thankfully acknowledge the spirit of fairness manifested by the Imperial Government when cases of injustice are properly brought to its cognizance.'"

RELIGIOUS LIBERTY IN THE BALTIC PROVINCES OF RUSSIA.

THE following is the concluding portion of the summary of Dr. Dalton's "Open Letter," translated from the German by our correspondent at Lausanne:—

Pastor Dalton then shows by statistics that the education given in the Baltic Provinces is far superior to that of any other in Russia, and is nearly as good as that of the most flourishing parts of Germany. Esthonia has one school for every 546; Livonia, one for every 711; whilst in other parts of Russia there is only one for every 3,216. The University of Dorpat is the only one in which the Russian Government has never had to put down anything like Nihilism.

"You pretend that Orthodox Russia is persecuted in the Baltic Provinces, and you maintain the necessity of preserving the unity of the Church in Russia; but have the courage then, says Dalton, to point out the fact that others are separatists in Russia—*e.g.*, millions of Rascolnics, of Mohammedans, and Roman Catholics—who are swallowed up in the Empire, and to whom full toleration of their faith has been granted. More than a third of Russian subjects would thus be cut off and turned out as Hagar was from Abraham's tent. To make up for this loss could Russia find any compensation in turning Bulgaria into a Russian province?" Dalton then accuses the Procurator of the Holy Synod (M. Pobedonoszeff) of having positively falsified some passages in a Lutheran pastor's sermon so as to prove that these pastors were not loyal. The fact is that the Procurator quoted as the words of this pastor, Superintendent Walter, of Riga, a passage written by Katkow with all his ability and cunning *apropos* of a sermon preached at Riga twenty-five years ago. The words do not occur in the sermon, which was printed by permission of the Government and this Pobedonoszeff must know perfectly well.

Count Bobrinsky was ordered by the Emperor to examine this accusation. He declared it to be an official fraud. Pobedonoszeff seeks to destroy this testimony by representing Count Bobrinsky as a young man, without experience and ignorant of what was going on in the Baltic Provinces. But do you not see, says Dalton, in what a a false position you place the Emperor himself, as though he had no knowledge of men; besides, Count Bobrinsky is your contemporary, if not a few years older. I know the Count was then thirty-eight years of age. The Emperor never chose an inexperienced pastor for such a task, and two years after the Count was named Minister. Dalton then quotes the noble testimony to the condition of the Baltic Provinces given by Count Bobrinsky. He was not deceived by the clergy and the nobility there; he was not blinded by cleverly combined rehearsals; he did not deal with the masses, but everywhere he only saw six persons at a time, and that in the presence of the Russian priest and the criminal judge. "To weaken the force of the Count's testimony, of which you feel all the force, you set up against it that of the former Archbishop of Riga—Platon, author of Russian tracts, published for the Esthonians—and Letts. In these we read: 'Cursed be he whosoever does not accept and does not continue faithful to the doctrine of the Greek Church; cursed be he who does not think and preach the same.' You pass by Count Bobrinsky's report to the Emperor—you do not refute it at any point; but you call out your witness Platon. As to Count B., you would have us believe that the poor peasants had been intimidated, and dared not say all that was in their heart, although they only met in the Count's presence with the Russian priest and the local judge. They only recite a part they have been taught by the nobles and by the Lutheran pastors. The Count never perceives this! These nobles and pastors threatened them with loss of land and imprisonment! What a credulous set you must take these Swiss pastors to be when you tell them such tales; and what they dare not say before a Russian Count they pour out a few weeks later to the archbishop, the man whose yoke they have above all sought to cast off; and, meanwhile nothing had been done to protect these peasants against the threats of the nobles and pastors! and such contradictions, Sir, you call official statements! Here are some of the archbishop's accusations: The nobles of the Baltic Provinces, the authorities and fanatics of the Lutheran Church, persecute us on account of our faith; the tribunals do not render us justice, and give decisions contrary to our laws; the Lutheran pastors speak from their

pulpits of our orthodox Greek faith as idolatrous, as fit for dogs.' And what has the Government done to such judges and such pastors? Nothing! You cannot make any one believe this." Dalton then compares the measures adopted lately by the Government in the Baltic Provinces with those which preceded the revocation of the Edict of Nantes, so as to show by an historical parallel, where such persecutions must ultimately lead to. "Besides, we need not go beyond Russia itself to get a warning written in indelible characters on your own building. The history of the Jesuit Possevin is not forgotten yet. It is to that pernicious being, that Poland owes the loss of Livonia. In his report to Gregory XIII., this Jesuit describes the conversion of the Lutherans of Livonia as a most blessed work, and answering the needs of the people, in drawing them towards Roman Orthodoxy. All this was spontaneous; just as you, M. Pobedonoszeff, say with reference to the Baltic Provinces; all is as spontaneous as though it were a modern revival!"

Pastor Dalton then protests in the name of the Spirit of the Greek Church, of which one of the fundamental principles is toleration. This is its genius. It was too high and noble a task assigned to it by God for us to wish to see it perish in the footsteps of Jesuitism. The Eastern Church has been called from its origin to be the cradle of toleration, and this is a precious inheritance which she has jealously guarded during the years of her spiritual greatness and strength. "The present mode of acting will most deeply injure the Greek Church itself; it would be want of charity to wish that you, Sir, should witness all the injury you have done to your own Church. You complain that whereas nowhere is there greater religious liberty than in Russia, Europe persists in not acknowledging this. It is quite true that Peter the Great, as a true son of his people, proclaimed toleration by assuring the Baltic Provinces religious liberty of the widest description. He gave them his imperial word for it. Catherine II. also in her manifesto of July 22, 1763, threatens with all the severities of the law, anyone who shall seek to turn any aside from his religious convictions. Again, Alexander I., in his ukase of the 20th of July 1819, declares that the Evangelical Church of the Baltic Provinces is to be considered, not only as tolerated, but as a Church having all its rights alongside of the official Church. Yes, Sir; all that has greatly changed, not because the Russian people has become unfaithful to its traditions, but because the Church has been at fault in allowing all this to go on." Pastor Dalton then shows how gradually laws have been modified. He says that the work he has had to do in studying this legislation is enormous. In a word, Dalton's historical refutation is a crushing one for Pobedonoszeff; it is so severely complete, and yet he is always most guarded and polite in the tone of his argumentation. He shows how intolerance has gradually set to work in the Baltic Provinces—that it is since 1856 that the Greek Church has demanded the sole right to propagate herself—how a forced return to the Greek Church is sought for; children of mixed marriages are obliged to do so even after their baptism and confirmation in the Lutheran Church; and yet, at the other end of the empire, thousands of Tartars are leaving the Greek Church and returning to Islam. On the one hand, most shameful means are employed to bring about conversions to the Greek Church; criminals are acquitted on condition of recanting their Protestant faith. On the other, Mohammedanism is making dangerous progress amongst the Tartars of the Volga. M. Dalton quotes several passages from Mussulman treaties—published by permission of the Russian censor, and sometimes even printed at the University of Wasan—in which the extermination of Christians and obedience to the Sultan is openly preached. The Russian Government does nothing to stop this, and yet turns all its hatred against the Evangelical Church, and talks of the conversion of its members as that of the most degraded heathen. To be printed, all Esthonian religious books must obtain the authorization of a Greek priest at Riga. When this priest refused to allow a copy or a new edition of hymns to be printed, and when the Consistoire of Esthonia and of Revul, as well as the nobles, complained, some lame excuse was made. In one of the books of criminal procedure we are told that the dominant Church must seek to convert by kindly means, and in this should follow the apostle's example. But Bishop Dondt, of Riga, has given, in his pastoral letter, an example of these new and gentle methods. 'Holy anointing makes men Christians,' he says. What would Paul have thought of such conversions? The Baltic Brotherhood publishes and largely distributes a reading book, in which the Greek Church is declared to be the only true Church, and that there is no salvation out of it. Luther is attacked and compared to Nestorius, 'who was condemned by all

Christendom.' He was a German, and hence should be held in suspicion as no heaven-sent teacher. He wrought no miracles, and his disciples were greatly divided; we must, to be saved, hold the true faith. He cannot, then, be saved who says that the Holy Ghost proceeds from the Father and Son; who denies the seven sacraments; who teaches that children should not take the communion.

"These doctrines are thrust upon the Protestants in the provinces by the secular power, and their pastors are not allowed to answer a word. Their conscience is thus in conflict with the law of Russia. What a trial this must be for them. Pastor Doudangen could tell us what it costs a man; for the last five years he has been dragged from one law court to another, and has been obliged to clear himself of all suspicion of having dared to warn his own people in private against such teaching. This pope, above mentioned, says that men may join the Orthodox Church without knowing all it teaches. Many were enrolled temporarily, but did not know that by Russian law they could never thenceforward leave the Greek Church. Deceived, they now must remain and play a hypocritical part with hatred in their hearts against those who advised them to take this dangerous step. The Lord will judge their false advisers! Those who have been the means of converting others have often had honours heaped upon them. The Order of St. Anne has been given, according to the papers, to those who have converted more than 100 to the Greek Church. What an insult to the Protestants of the Baltic Provinces to be set down as worth so much! The statute of the third class Order of St. Anne gives the order to those who have converted to the Greek Church not less than 100 non-Christians or members of dangerous sects! Do the Lutherans, then, belong to some infamous sect? Remember that three grand duchesses belong to that Church. By the disdain thus expressed, you insult 4,000,000 Russian subjects, and you place yourself in flagrant opposition with the Emperor, whose care extends to all his subjects without respect to their religious views. No! Every one, nobles and people, all in the Baltic Provinces, believe that the Emperor cannot know all this. All wish to be loyal to him. All exclaim, 'If only our Emperor knew it!' The Emperor does not know what his functionaries are doing—to demoralize the young people, to liberate criminals, if they only turn to the Greek Church, etc., etc. . . .

"The Evangelical Alliance only asks that liberty of conscience be conceded to all the Empire. That is the noble aim these Christian men of so many lands have had before them for many years. They have often been successful in Italy, in Spain, in Sweden, in Turkey. Is Russia alone to be isolated and shut off from all liberty of conscience? The Evangelical Alliance has besought its entrance, and will continue to do so till it has obtained it, for—'The earth is the Lord's' and His spirits, and He it is who frees man's conscience for truth and for God. But you, Mr. Procurator, most strangely ignore this most important question; you pass over this subject; you seek to justify this by talking of the peculiar and providential position of Russia, by historical considerations, etc. We have followed you through all these your arguments, but have found no answer which is worthy of the duty assigned to you. You astound Europe by stating that nowhere is there such liberty of conscience as in Russia! You have answered the plea for it by a 'Never!' Leave the *non possumus* to Rome and the Jesuits! You persist in stating that the Lutheran Church in the Baltic Provinces is of a domineering spirit, and attacks the unity of the Church in Russia. You would guard your Church against such criminal attacks, as you imagine, by your 'Never'? How can such an intelligent statesman as you are be so blinded? The only valid Christian reason for such a 'Never' must be found in God's own Word, which alone abideth for ever. You know Scripture well enough to know that you can find no good ground there for such a word. This liberty of conscience is an inalienable right which you demand for your own Church and refuse to your own people; without it their moral and religious life must deteriorate. The Baltic provinces are no doubt of German origin; but they are strongly attached to Russia. Their German character guarantees this attachment. In the midst of thick mists and of dark night a star shines with brightest lustre in the German character. It has not lately been seen, because its brightness only appears when defeats and humiliation come upon the nation. This star—German courage and German tenacity, are the finest trait in their character. History praises them for it, and the nation is naturally and justly proud of it. Persecutions in the Baltic provinces will only make them hold their faith all the more tenaciously; but, Procurator Pobedonoszeff, beware! The author of misery will find

that it comes home to him some day, and its messengers are already at the door. I have carefully followed the course of your life. Formerly you translated Thomas a'Kempis's 'Imitation of Christ'; you admired Tirsch; you published addresses to Russian youths so touching that I most willingly wrote a preface to them. We spoke most earnestly once of patriotism, and I reminded you that sometimes we must sacrifice all for Christ. I know what this means. Are you prepared, if called upon, to do so? I write to you as a brother to a brother, not taking into account your high position."

I have given you a very free translation of Pastor Dalton's most scathing and complete answer to Pobedonoszeff. It is merely a summary, for the "Open Letter" contains ninety pages in print. One or two anecdotes given by Pastor Dalton should, perhaps, not be omitted.

A few years ago a pastor at Petersburg gave some lectures on apologetics, which were attended by a high-born Russian, and by his father's wish. He enjoyed them, and was brought back from unbelief to the Christian faith. He told this to his father, and added that he could not return to these because he foresaw that if he did he must join the Protestant Church, and he had not yet the courage to become a martyr in Russia.

A young Russian lady came to a Lutheran pastor, and asked to be admitted to the Lord's table. She knew what the Protestant faith was, and wished to embrace it. The pastor thought himself bound by the solemn promise he had given not to propagate his faith, and had to refuse her request. He advised her to leave Russia, and to go and live where she would enjoy religious liberty to profess her faith. She went home and asked her father's blessing before her departure; but he, brokenhearted at her leaving the Greek Church, refused it. The poor girl was completely broken down at this. She gave up her plan to leave her country, but she soon lost her reason and died.

CONTRIBUTIONS RECEIVED FROM AUGUST 20 TO SEPTEMBER 19, 1889.

	£	s.	d.
Mrs. Pagden	0	10	0
Mrs. Paton	1	1	0
G. Crichton, Esq., and Mrs.	1	1	0
Rev. J. F. T. Hallowes	0	10	0
Rev. F. W. Macdonald	1	1	0
Richard Davies, Esq.	1	1	0
Commander Warry, R.N.	1	1	0
Mrs. Beckingsale	1	1	0
Mrs. Powning	0	10	6
Lady Adam	1	1	0
Mrs. C. Fox	2	2	0
Miss Forester Paton	1	10	0
Rev. P. Colborne, and Mrs.	0	10	0
Dr. Lunn	0	10	6
W. S. Allen, Esq.	5	0	0
Mrs. Bainbridge	2	2	0
Mrs. J. Davidson	1	1	0
J. G. Fenwick, Esq.	1	1	0
J. Odell Vinter, Esq.	1	1	0
D. S. Hastuck	1	1	0
Mrs. White	3	0	0
Cheltenham — Drawing-room Meeting Collection	4	5	8
Cheltenham — Drawing-room Meeting Subscriptions	2	15	6
Malvern—Drawing-room Meeting Subscriptions	2	18	0
St. Austell — Drawing-room Meeting Collection	0	11	0
Falmouth — Drawing-room Meeting Collection	5	1	3
The Misses Burrup	2	2	0
Mrs. Hunting	0	10	0
A. C. Barker, Esq.	0	10	6
Major-General Hutchinson (2 years)	2	0	0
A. Henderson, Esq., and Mrs.	2	1	0
Mrs. Redmayne	1	1	0
W. H. Stephenson, Esq., J.P.	1	1	0
Sir W. B. Outram, Bart.	1	0	0
R. J. Fremlin, Esq.	1	0	0
Mrs. J. Fremlin	1	0	0
Mrs. L. H. Squire	0	10	0
J. Shields, Esq., J.P.	0	10	0
J. Bawtree, Esq., J.P.	0	10	6
T. Askwith, Esq., and Mrs.	0	10	6
Major-General Pierce, and Mrs.	1	1	0
Mrs. Deacon	1	1	0
W. Hulbert, Esq.	0	10	0
Whitby Subscriptions, per Rev. G. Robertson	2	0	0
Mrs. Fearnside	0	10	0
Mrs. F. Logan	1	1	0
A. C. Champney, Esq.	0	10	0
Mrs. T. C. Angus	0	10	0
Provost Binnie	1	1	0
Rev. J. Stark	0	10	6
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Mrs. J. G. Dickinson	0	10	0
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Smith W. Davids, Esq.	1	1	0
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Mrs. Malan	1	1	0
M. D. S. Mackenzie, Esq.	1	1	0
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The Hon. Mrs. Hope	1	1	0
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W. C. Gwynne, Esq., M.D.	1	1	0
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Southboro' — Drawing-room Meeting Subscriptions	1	18	6
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Mrs. Dawes	1	1	0
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Mrs. Hebden	1	1	0
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Sums under 10s.	18	0	0

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